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The Word

VOLUME 3 February, 1959 NUMBER 2

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His Holiness the Ecumenical Patriarch
ATHENAGORAS I

OFFICIAL PUBLICATION OF THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

The Word

VOLUME 2 FEBRUARY, 1959 NUMBER 2

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The Word

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THE SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE

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OFFICIAL NEWS OF THE ARCHDIOCESE

All the official news of the Archdiocese are either sent by special letters to the Clergy and the Churches, or published in *The Word*. We are not responsible for any news or rumors of any other source. All the facts about our trip to Syria and Lebanon were given accurately by our official report. All other rumors circulated to create confusion among our people are not true. We have just received official news from His Beatitude Patriarch Theodosios from Damascus, dated January 9, 1959, that:

1. **The Holy Synod met on November 24, 1959, and that no meeting took place after we returned from Syria.**
2. **That His Beatitude never appointed any Patriarchal Vicar in Toledo or anywhere in North America.**
3. **That His Beatitude never asked any parish in North America to mention his name in services as rumored lately.**

All we expect from our beloved people is to depend on us at all time in receiving *official* news of their church, and never pay any attention to rumors of irresponsible persons.

— METROPOLITAN ANTONY

The official residence of His Holiness, one of the buildings in the Phanar — seat of World Orthodoxy.

The Ecumenical Patriarch -

Bulwark of World Orthodoxy

Reprinted by permission of *The Goyan*

Istanbul's million and a half Moslems, Christians, and Jews go about their business among ancient ruins; aqueducts, walls and cisterns that are dead relics of Byzantium's glory. But Istanbul's strongest link with the past is very much alive; dignified, looming (6'4"), white-bearded Athenagoras I, the 268th Ecumenical Patriarch of the Orthodox Catholic Church.

On November 1, 1957, His Holiness, Patriarch Athenagoras, observed his ninth anniversary of his elevation to the Apostolic Throne. Through his power in matters of faith, order and polity is limited by ecclesiastical law and precedence as defined by the Seven Ecumenical Councils; yet he is the highest spiritual authority of Orthodoxy, first among equals, of all the Orthodox Patriarchs. Accordingly, he is looked upon as "Elder Brother" by the churches of Alexandria, Antioch, Jerusalem, Russia, Cyprus, Bulgaria, Greece, Yugoslavia, Rumania, Georgia, Poland, Czechoslovakia, Finland and Albania. His concern encompasses some 250,000,000 souls — the second largest Christian denomination in the world, all communicants of the One, Holy Catholic and Apostolic Orthodox Church — the Mother of Churches.

"Now we have a nylon Patriarch," said the Turks when His Holiness, just back from eighteen years in the United States, ascended the one thousand year-old wooden throne in the Patriarchal Church of St. George at the Phanar in Constantinople. Born a Turkish subject as Aristoklis Spyrou in 1886, in the province of Epirus in northern Greece during the days of the Ottoman Empire, he received his first education there in 1903. Under the spiritual guardianship of Grand Chancellor Athenagoras, he entered the Patriarchal Theological College at Halki, Princes' Islands, Constantinople.

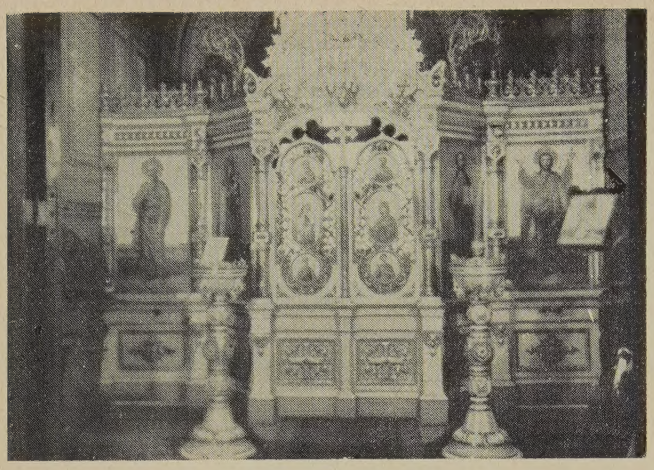
Early Background of the Patriarch

He was ordained Deacon in 1910, by Polycarp, Metropolitan of Ellasson and later was appointed Archdeacon for the Diocese of Pelagonia. He served there till 1918. His zeal and sincerity in his holy mission were evident from the start of his Deaconate.

In 1919 he was called to Athens as Archdeacon to Archbishop Meletius who later became Ecumenical Patriarch. Shortly thereafter he was appointed First Secretary to the Holy Synod of Greece. At that time he was ordained a priest, with the title of Archimandrite.

He served in this capacity till 1922, when he was elevated to the rank of bishop, unanimously elected by the Holy Synod and named Metropolitan of Corfu and Paxos, serving that Diocese well for eight years. In 1930 the Greek Orthodox population of the New World, an Archdiocese of the Patriarchate of Constantinople, needed a steady hand and outstanding administrator to untangle political differences into which the Church had fallen because of the Royalist and Venizelist factions: Aristoklis Spyrou, now Athenagoras, was the answer. His Holiness, the late Patriarch Photius II dispatched Athenagoras to the New World as Archbishop Primate of North and South America and directed him to re-organize the American Church. To aid him in this task, Patriarch Photius recalled from America, Archbishop Alexander and all other American bishops. Archbishop Athenagoras eventually gave up the Greek citizenship he had acquired to become an American citizen.

During his long tenure as Archbishop of North and South America, he displayed rare qualities that were quickly noticed and valued by his spiritual flock. He strengthened the Church in America, established numerous new parishes and parochial schools and founded the Theological Seminary and St. Basil's Academy. He inspired the organization of the Philoptochos (Ladies' Aid Society, which became the philanthropic agency of the Parishes and of the Archdiocese. Above all His Holiness brought unity and harmony to his spiritual flock in America—blessings that they had long yearned for. The Church prospered under his benevolent administration, and reached new heights in activity and accomplishment. He became a familiar figure to the American public, ably representing the Church in American public life. His contacts with the White House were noted, and it is not impossible that American influence, which is so far reaching in Turkey, since the Truman Doctrine, played its part in his election to the See of Constantinople, succeeding Patriarch



Chapel of St. Andrew in the patriarchal apartments at the Phanar, where His Holiness celebrates the Divine Liturgy daily.

Maximus V, who because of illness was retired to a sinecure.

After bidding farewell to his beloved Archdiocese in the United States, extensively touring his province, His Holiness, Patriarch Athenagoras, departed for Constantinople in December 1948. Prior to his departure, he received from President Truman, a hand-written letter to the President of Turkey. He left by air from America, flying in President Truman's special plane from the Military Transport Command, with an escort of honor accompanying him to Constantinople.

The Pacific Policy of His Holiness

What Patriarch Athenagoras brought to Istanbul from the United States was a passion for inter-group harmony. He saw that the antique antagonism between Turk and Greek, Moslem and Christian was a menace to the City of God as well as the City of Man, and he dedicated himself to ending it. Over and over he stressed democratic harmony rather than unbending orthodoxy: "Get together. Be friend. Advance toward one goal — freedom of

Now a Turkish citizen again (he resumed Turkish nationally through the Ambassador in Washington before leaving for Constantinople and even addressed those assembled at the airport in Turkish), His Holiness worked hard to make friends with Turkey's leading politicians. He has declared: "Our Church does not interfere with politics, but gives support to the State policy." He visitd the Turkish director of the Hagia Sophia Museum — the first time an Ecumenical Patriarch had set foot within that 6th century shrine of Christendom since it was captured by the Turks in 1453. This was his "wordless answer" to both the extreme Moslems who want it converted to a mosque again and the extreme Orthodox Christians who clamor for its reconversion to a church. To newsmen who plagued him for an explanation, His Holiness said: "In the time of Byzantium, Hagia Sophia was open to all. Today, as a museum, it is again open to all."

The principal entrance to the grounds of Constantinople's Patriarchate is a door that is never opened. Before it, in 1821 the Ecumenical Patriarch, Gregory V, was hanged on the orders of Sultan Mahmoud II, who accused him of conspiring with the Greeks in their revolt against the Ottoman Empire. For generations, the Closed Door was an Orthodox shrine to the ancient emnity. Under Patriarch Athenagoras, the door is still closed, but now, as an Orthodox official once explained: "The Closed Door is a memorial for a dead Patriarch, not a reminder of the way he died."

Violence Disrupts Policy

Unfortunately, this pacific policy of His Holiness was violently interrupted by the course of international affairs. The accelerated demands of Cyprus for union with Greece and the attendant breakdown of Anglo-Greco-Turkish relations, precipated a premeditated Turkish riot on the night of September 6, 1955. This organized riot, as documented by the World Council of Churches, resulted in the destruction of seventy-seven Greek Orthodox churches, over 3,000 business establishments of Orthodox Christians, numerous Greek schools, orphanages and other institutions, the Christian populace was outraged, holy relics desecrated, and the tombs of patriarchs were opened and their bones scattered. This riot was even directed against the Armenian and Jewish minorities, who also suffered destruction in the general onslaught; so great was the determination of the Turkish mob to rid Constantinople of the non-Islamic peoples. The havoc that it brought has been likened and said to have exceeded in brutality and barbarity the pillage of Constantinople on May 29, 1453, at the hands of Mohammed the Conqueror. One hundred thousand Orthodox Christians, thus terrorized, were left economically destitute in Constantinople, indeed the entire economy of the city fell in chaos. And yet, in the face of this wanton destruction and knowing full-well the "unofficial" support lent to the riot by the aloof attitude of the Turkish government, His Holiness maintained a dignified silence, and proceeded quietly and inconspicuously, to give first aid and succor to his injured flock.

As a result of His Holiness' pacific policy and dignified stand in the face of this destruction, Turkish anti-Christian sentiment has been reduced and attacks in the newspapers have lessened. Even now, the Turkish government is seeking to make partial financial restiution for the $300,000,-000 debacle suffered by the Orthodox Christian population of Turkey.

Martyrs of the Holy Church

But it must be understood that this was not the first time that the Great Church of Constantinople has suffered at the hands of mobs. During the long period of Turkish domination since the fall of Constantinople, the Ecumenical Patriarchs have fulfilled their high office amidst indescribable troubles and pressure. Very often the gallows were the punishment for the highest functionaries of the Orthodox Church. Thus during the 17th century the Church of Constantinople gave martyrs who had suffered martyrdom for the Church's sake, and sealed by their own blood, a sacred covenant between the Church and the Faithful. The patriarchs Parthenius I, Parthenius III, the famous Patriarch Cyril Lucaris, and Cyril III, were executed by the Sultan's order. The suffering of the Church increased at the time of the Greek Revolution (1821-1829), when, as we have noted above, on Easter Day Patriarch Gregory V with the members of the Holy Synod, the Metropolitans of Ephesus, Anghialos and Nicomedia

His Holiness, the Ecumenical Patriarch, Athenagoras I, with the National Vice Chairman, Andrew T. Kopan of Chicago, during the latter's visit to Constantinople while a Fulbright teacher in Greece.

The Church of Holy Wisdom (Hagia Sophia, built by Justinian the Great in the sixth century and Seat of the Ecumenical Patriarch for more than a thousand years (330-1453), as it appears today in Constantinople. It is now a Byzantine museum.

were publicly hanged. Some days afterwards the Metropolitans of Dercos, Adrianople, Tyranvos, and Salonika were also executed. It would be a long and unpleasant history to describe in detail the tribulations of the Orthodox Church under Turkish rule. The distress and agonies of the Church at this period reached their climax with the disaster of Asia Minor in 1922. Thousands of Christians were killed by the Turks. The Metropolitan of Smyrna, Chrysostom, was torn in pieces by the Turkish mob, the Metropolitan of Aivali with many clergy of his diocese, was buried alive, hundreds of priests, deacons, monks, and nuns were tortured and put to death, and all the churches were destroyed or turned into mosques. Now Asia Minor, where the first Christian communities were founded, the land of the seven Churches to which the Apostle St. John had committed his marvelous Revelation, the holy ground trodden by St. Peter, St. Paul, St. Barnabas, the holy bishops, Polycarp, Ignatius, Irenaeus, and others, is bereft of any Christians.

After the Asia Minor disaster the Patriarchate of Constantinople lost the diocese of Asia Minor and Eastern Thrace. In this respect, the Church of Constantinople suffered greater and more lasting damage as a result of World War I than any other Orthodox Church. And since the Lausanne Treaty of 1923, and because of the nationalistic policy of the newly established Turkish Republic, the Ecumenical Patriarch lost his previous jurisdiction over the domestic affairs of the Orthodox people living in Turkey. Later, by the exchange of population between Greece and Turkey, 1,500,000 were forced to leave the country. The Patriarchate, which in 1914 numbered 1,800,000 souls, was reduced to 300,000 Greek residents of Constantinople and the immediate environs. In 1948, upon the accession of His Holiness to the Patriarchal Throne, the membership was estimated at 100,000. Nevertheless, the Ecumenical Patriarch still held the pre-eminence of honor among his peers and exercised jurisdiction among the Orthodox in the dispersion, which included the churches of Western and Central Europe, North and South America, Australia and New Zealand. Its prestige throughout the Orthodox world remains the same, and it is to the Ecumenical Patriarch of the Mother Church of Christendom, that all autocephalous Orthodox Churches apply for advice when questions of a general character arise.

Illustrious Patriarchs of the Past

Since its foundation by St. Andrew the Apostle, up to the present time, the Church of Constantinople has been glorified by patriarchs famous for their wisdom, prudence, administrative ability, and holy life. Of the period prior to the fall of Constantinople we may record: St. Gregory of Nazianzum (379-381), St. John Chrysostom (398-404), St. John IV (582-595), St. Tarasius (785-806), St. Ignatius (846-858) and (867-878), St. Photius (858-867), Nicholas I (95-911), and Michael Cerularius (1043-1059). Since the fall of Constantinople we may mention Gennadius Scholarius (1453-1459) who is known as "The Patriarch of the Beggars in Christ;" Jeremiah II (1572-1584), famous for his earnestness for the Orthodox Church and his correspondence with the theologians of Tubingen; Cyril Lucaris (1620-'38) who passed through many vicissitudes during his much agitated tenure of the Patriarchal Throne and founded the first Greek printing press in Constantinople in 1627; St. Gregory V (1797-1821), who reorganized the Patriarchal printing office and won the crown of glory through his martyrdom for the Church; Constantius I (1830-1834), "The Wise;" Germanus IV (1842-1853), the founder of the Theological School of Halki which has rendered so much service to the Orthodox Church generally; Joachim III (1878-1884) and (1901-1912), the founder of the Great National School of Constantinople, of the *Ecclesiastical Truth,* the official organ of the Ecumenical Patriarchate until the Asia Minor disaster, and of the Patriarchal Library, Meletius IV (1922-1923), who organized the American Archdiocese, Basil III (1925-1929), a man of courage and administrative wisdom during the "troubled times;" and Benjamin II (1936-1946), who during the delicate period of World War II resisted all German persuasion to abolish or degrade the Polish Orthodox Church.

Concern for World Peace

It is little wonder that the present Ecumenical Patriarch, His Holiness, Athenagoras I, Archbishop of Constantinople and New Rome and the 268th successor to St. Andrew in the See of Constantinople, is ever cognizant of the sacred mission of his office as the bulwark of World Orthodoxy. It is to him that all Orthodox churches look for guidance and protection, specially those in subjugation. It is significant that His Holiness embarked upon a policy of supreme protection of all Orthodox faithful. In this respect, can be noted the striking public remarks made by him immediately after his enthronement ceremony in 1949. His Holiness proclaimed a "merciless struggle on moral and intellectual grounds" against totalitarianism: "I intend," he said to the press correspondents, "to become a spiritual leader for millions of Orthodox shut up behind the iron curtain. I intend to lift up their spirits, strengthen their hopes in liberation. . ." To this end therefore, has His Holiness dedicated himself, and to many of the Orthodox faithful who have been privileged to meet him in an audience at the Phanar, have heard him speak continuously of his prayers and concern for the peace of the world, for the welfare of all mankind, and for the peace of the Holy Church so that she may continue in her holy mission for the salvation of men's souls.

Patriarch Athenagoras is a man of an austere ascetic life, a scholar of extensive learning, and a hierarch of pru-

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The most unforgettable character I have ever met lives in Constantinople. No other man in all the world faces more millions of non-Christians than His Holiness, Athenagoras I, Ecumenical Patriarch and Archbishop of Constantinople has had to face the enemies of Christianity, whether they were invading barbarians, relentless Mohammedans, or rising heresies. It takes a man of great courage, persistant, and unbelievable Faith to represent the Christian East. The Ecumenical Patriarch always has been prepared to lay down his life for his faith, and history is replete with the martyrdom of many. Such a man of courage, faith, and hope is His All Holiness, Athenagoras I, the 268th Patriarch of Constantinople. I will never forget when we first met him. Such a wonderfully humble, quiet, warm person. When we went in for our audience with His All Holiness he was standing in his not too large and very simple office. Our visit to him rendered him speechless and the tears came to his eyes readily. He welcomed us warmly and immediately we felt the affinity of our relationship. Here stood the tall, impressive-looking spiritual father of 250,000,000 Orthodox Christians throughout the world. In spite of all the trials and hardships of September, 1955, the Patriarch still stood. It seems that the persecutions of this modern day have made him even stronger.

One by one he spoke to us all. He asked us questions about our homes. I was very impressed with his tremendous memory of America. He recalled things that had happened over ten years ago in small cities all over the country. His English was remarkable.

There he sat, tall in his chair, with his long black robes, his black mitre, and in contrast, his snow white beard. But the most impressive thing about him are his deep penetrating eyes. When he looked at you it was as if he could see your soul. We stayed for about two or three hours and we were served a white glyko made of vanilla and masticha that you dip into a glass of water to soften. He was concerned about our stay in Constantinople. He put us in the very capable hands of His Archdeacon Father George, who guided our tours along the beautiful shore of the Bosporus and to the Island of Halki with its impressive Seminary.

Perhaps nothing stands out in my mind more, than the next day's visit to the Patriarchate (called the Phanar.) It was late in the afternoon and the group and the Patriarch were walking into his office and I turned on the light when we entered his office. His reaction was quick but kind. "Please, turn off the lights and I will put on the light on my desk." I did and he quickly proceeded to explain why. He pointed at the one large old-fashioned light fixture or bowl that was hanging from the ceiling in the center of the room. "I do not want to disturb or perhaps frighten away a family that has been visiting me for some weeks now." For you see that light fixture was the nest of a family of birds! The windows of the Patriarchate are wide open and a great many birds fly in and out which do not seem to disturb anyone.

To me, this explains better than anything the character of the man who carries so many burdens on his shoulders. With all his problems he has time to concern himself with some of God's least creations. It also told us that even if the Patriarchate is not a rich principality, even if the walls and rooms are not richly adorned, even if there is no material wealth to be found anywhere, still here was a beautiful simple place. It may be poor materially, but not spiritually. And I thought, well is this not what the Master would have wanted? A simple shepherd tending his simple flock, in a simple pasture. I'm sure He approves.

Everyone of us was crying including His All Holiness when we kissed his hand for the last time. We were all walking away but everyone without an exception could not help but turn back and wave to the tall, lonely figure standing there with tears in his eyes, his long robes and his white beard moving gently in the breezes. In our hearts we said, God bless him.

I shall never forget Constantinople and the Patriarch.

Holy Epiphany

OBEDIENT TO GOD'S DEMANDS

by VERY REV. ARCHPRIEST MICHAEL BAROUDY
VICKSBURG, MISSISSIPPI

The Orthodox Church celebrates the Baptism of our Lord on the sixth day of January every year. It is an important festival in our church because by His baptism, Jesus set the pace for us, dedicating his life and his ministry to the glory of God and the good of humanity.

The first verse in today's gospel at Liturgy begins as follows: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him." The importance of baptism may be seen from the fact that Jesus made the trip across the country from north to south, from Galilee to Judea, to the very place where many people, yea, even thousands came to John to be baptized. Not only were the people being baptized, but what was very significant, they were confessing their sins. John's hard hitting messages got the people's consciences aroused enough to confess their sins and to seek God's forgiveness. But Jesus our Lord had no sins to confess and why should he think baptism so important that he made the long, tedious journey to receive it? Even John the Baptist himself could not understand its significance; he was struck with wonder and was reluctant to perform it. His words were, "I have need to be baptized of you and you come to me." That is, "I am unworthy of such an honor because you are more righteous and of higher rank than I am. I am unworthy to untie thy shoes for you are the Son of God who takes away the sins of the world."

But Jesus' words to John give us the ideal reason why Jesus was baptized, "For thus it becomes us to fulfill all righteousness." Jesus' mission in this world was to redeem them that were under the law so that we might receive the adoption of sons." In other words, Jesus, in order to fulfill the purpose and intents of redemption, found it necessary to obey the ordinances of the church and one of these was to receive baptism from the hand of an ordained minister, the priest of the church.

Many people today find objection to many things which the church deems necessary. I know adult parents who labor under the mistaken notion that it is important to baptize infants. Others think that a person should be of age before being baptized. But these objections are groundless for several reasons. First and foremost, Jesus overruled this objection in his day. Mothers were bringing their infants to Jesus but the disciples strenuously objected on the same grounds that many in our day and time do — that young children don't understand what religion is all about. But our Lord voiced a gentle rebuke, as a matter of fact, a very revealing statement to his disciples when he said, "Suffer the little children to come unto me and forbid them not for of such is the Kingdom of Heaven." He went even a step further to show us how very important the child is in the sight of Christ and his church. He took a child and set him in the center and said, still directing his remarks to his disciples, "Except ye be converted and become as a child, ye cannot enter the Kingdom of Heaven."

No people anywhere can make progress in any field of endeavor without learning how to obey, how to submit themselves to ordinances of men. Jesus found it necessary to obey them in order to accomplish his worthy mission and in order, as were his words, "to fulfill all righteousness." Speaking of Jesus' utter humility and beautiful obedience, St. Paul said, "He humbled himself, and became obedient until death, even the death of the cross."

Read the life story of the men and the women who did the most in religion as well as in other fields, and you will discover that those who got to the top were those who knew how to obey rather than object, who knew how to discipline themselves, who took orders from others until the time came that they were in a position to give orders.

Obedience is the product of humility, and humility is a sign of greatness. Note the two persons in today's gospel who stood by the River Jordan cooperating with each other so that the act of consecration and dedication might be performed. John the Baptist who did not think he was good enough to baptize Jesus, and Jesus, who did not consider it derogatory to receive baptism from a humble minister. Yet no two men in all history had greater impact upon the lives of people than they.

John the Baptist was the last of the prophets of the Old Testament and the herald of the New Testament, whose ministry, though short-lived, paved the way to Christ. He brought about such a revival of religion that thousands of people from every corner of Palestine confessed to him and received baptism from him. What about Christ? Well, no person in all history had such stupendous influence upon men than he whose spirit, life and teachings had been, and still are, the inspiration of all men of all times and places. He redeemed and still redeems people, not by the power of his sword; you will remember he said, "They that take by the sword shall by the sword be taken, but by that matchless, obedient, penetrating spirit and words which found their way into the hearts of people during the past nineteen and half centuries, six hundred million to be exact, who call Jesus King of Kings and Lord of Lords.

It is customary that people at the beginning of the year make resolutions. The idea is splendid and commendable. Because each of us wishes to rise higher and do better in the year that has just begun than the past one. But no aim could rise higher than the desire to heed the voice of the church, to obey its commands, support its activities, give it the best that one has. There are fifty-two Sundays in the year and one of the finest resolutions I know of is

(Continued on page 20)

It is largely believed in the Western world, and often expressed by visitors to our country, that the Church of Greece holds great masses of youth closely integrated in its community. This is due to the fact that on Sundays and great Christian feasts, churches are full of young people. It is also true that in Greece one does not find the atheism or the antiecclesiastical attitude on the part of youth that one does in other Christian countries. It is very rare to meet a young man who professes an antichristian attitude or declares that he has broken off relations with his parish church.

THE CHURCH and YOUTH in GREECE

by NICK NISSIOTIS

The above facts, though in a way positive signs, should not give the impression that there is no problem of integrating youth in the Church in Greece. It is precisely because of this situation (that we all remain by tradition in the Church, the great majority — 99% — belonging to the Orthodox Church and forming a Christian nation), that the problem of Church-youth relations is more acutely faced in Greece. In many respects, we feel that the existence of masses of nominal Christians is a greater danger for the Church than the existence of unbelievers.

The most important causes of the coldness of youth towards the Church are as follows:

1. *Freedom in moral behavior.* Close relationship with the Church means a continuous hard effort for personal, deep and conscious development, which presupposes the negation of instinctive pleasures. Youth is very reluctant to renounce these and does not easily accept Church control in the present technological structure of society, especially concerning relations between the sexes.

2. *The new concept and possibility of a secular life,* wherein the Church appears to youth to preach old and out-dated principles that are no longer relevant to modern social life.

3. *The weakening of family ties.* The Orthodox Church depends very much on the Christian family. The family is directly and negatively affected also in Greece by the modern structure of social life. To this we must add the early emancipation of youth from the spiritual authority of parents.

4. *The problem of free time.* The fatigue of hard work or intense study inclines youth to a frivolous use of free time. They do not look for a quiet period of relaxation, but for a time when they can lose themselves in amusement and superficial recreation. There is no time for spiritual self-examination, for Bible study or for attending suitable church meetings.

5. *Insufficient and unsuccessful religious education.* It is a good thing to have compulsory school religious education, but there is a great danger, since in most cases it gives a false picture of what the Christian faith really is. It tends to be one more lesson amongst the others, only satisfying curiosity about . . . the miracles of the past, without leading to a personal decision of faith. (Confirmation is connected with infant baptism in the Orthodox churches.) The tragic thing is that this kind of religious education is all that the great majority of youth has for its whole life.

6. *Attendance at the liturgy of the Church as spectators and the conviction that this is Christian faith.* The power of the Orthodox Church is revealed in its liturgical life, but a high standard of previous training and a rich personal experience are required in order to be able to take a real part in it. Youth mostly follows the easy way of attending the sacraments as traditional ceremonies, rather than participating in a living way in the particular charisma of the Holy Spirit.

The Task of Integration

The Church is not satisfied with the simple confession of faith and the attendance at Church ceremonies, but calls for complete devotion and commitment of the whole life, which is the result not of a casuistic ethic, but of a living experience of Christian youth in the Church. It asks for conscious participation in the sacramental life of the Church and in particular in the sacrament of confession, where the young person is called to examine himself as an active Church member.

For the Orthodox Church, Christian faith and salvation in Christ means an imitation of Christ in suffering with him in this world, a radical change of life and thinking in the idea of repentance as *meta-noia.* Facts and statistics prove clearly that young people respond more eagerly and in greater numbers to this radical and existential calling of the Church, than to a modified colourless preaching, which is not strong enough to provoke decisions. Youth of our days seek for a radically new life and not for a wiser theory; they look for peace within and not for more problems, questions and great words about freedom and humanitarian principles in today's world of anxiety and bankruptcy of human values.

Towards this end, the ecclesiastical and lay youth movements, guided by parish priests as confessors ("spiritual fathers"), are working in churches, schools, universities, factories, houses. We cannot speak about specific methods used for the realisation of this purpose; nevertheless we should distinguish the ways of invitation or the methods of establishing the first contact, from the real work of the renewal of faith and the rebirth in Jesus. The first is achieved by lectures, recreational activities, summer camps, social evenings, and the second by Bible study, intercessions and active participation in the liturgical and sacramental life of the Church. In this activity, the Church and the movements use lay young people absolutely devoted to this work, who serve also as living exstage of this work is that which really undertakes the task of integration.

(Continued on page 11)

Address Given by DR. J. PAUL LEONARD on the Occasion
Of His Inauguration as the Fifth President of the
American University of Beirut and International College

Men To Match My Mountains

Today as I become the fifth president of the American University of Beirut, I wish to pay tribute to the four illustrious presidents who have precede me: Rev. Daniel Bliss, the prime mover in the founding of this University; his son, Dr. Howard Bliss, who with great courage and power steered the young University through very difficult years; Dr. Bayard Dodge, the third president, who reorganized the curriculum of the University, greatly improved its financial base, and led it into a position of power and prestige in the Near East; and Dr. Stephen Penrose, whose illustrious beginning was cut short by his untimely death. And finally, I also should like to pay my respects to Dr. Costi Zurayk who has filled with distinction the post left vacant by Stephen Penrose. During this period, Dr. Zurayk has won the admiration of his colleagues, the affection of the students, and the gratitude of the Board of Trustees. I am happy to pause in these exercises to pay special tribute to the only two of this group who are now living and who are with us today—President Emeritus Bayard Dodge, and Acting President Costi Zurayk.

When Mr. John Case first invited me to meet with the Board of Trustees, I told him I did not wish to leave my position at San Francisco State College, a school of 9,000 students which I had served as president for twelve happy years. Mr. Case is a very persuasive gentleman, as well as a devoted friend of the American University of Beirut. But even Mr. Case, with all his charm and skill, could not match the attraction of the University itself. The great contribution of this University to the youth of the Near East, the prestige you enjoy among your graduates, the great opportunity you have for developing good will and understanding, and the future you have as a center of culture and emancipation of the human intellect are sufficient to challenge any many with adventure and energy. Then when Mrs. Leonard and I visited you in January, we were overcome with your hospitality, your warm welcome and the natural beauty of your country. As we flew back 10,000 miles to California, we said, "These are people we can love; we can share their joys and sorrows; and on this hilltop in one of the most beautiful spots in the world, we can help to carry forward a great mission for educational enlightenment." These are the things that pulled us. We are frateful for the letters of welcome and good will we have received, and one of the things which touched my heart was the editorial in your student paper entitled, "To our President." Youth are the same the world over, and the important thing in life above all other is that we learn to understand and appreciate one another and thus live together in peace. Good will is at the heart of all government, the family, business and social relations.

I do not assume this position lightly, for it carries with it great responsibilities. As the American University of Beirut has served the past, so must we who are here find a new place of leadership in a rapidly changing world. The first task of a university is to keep itself alive, to feed the noble or blessed fires of the human intellect, to keep pace with the needs of its students and the societies it serves, to keep its faculty abreast of the problems that try men's souls. At an early date I shall discuss these problems in greater detail with the faculty, for there are many issues before us. So I accept this responsibility, Mr. Case, with humility, promising as I do that I will give to the faculty, students, and this land of great possibilities my best endeavor of heart and mind. In turn I solicit from all of you patience and understanding, cooperation and loyalty. I shall need to learn much about your culture, your dreams and aspirations, and your problems. I will need much education in a land that is new to me, if I am to serve you well. Mrs. Leonard, who is a gracious and indispensable member of this team, and I will want to know all of you personally as soon as we can. Montaigne expressed my feelings today in his short sentence, "One may be humble out of pride." We are proud to be here.

The Near East has given much to the world already. The great monotheistic religions sprang from this land; so did the domestic animals we all use for flesh and milk, the forced draft furnace we adapted to smelt our ores, the wheel on a rotating shaft, and the written word. These came from you and have greatly affected both East and West. Middle Eastern civilization may thus be considered somewhat ancestral in many ways to both East and West. Middle Eastern civilization may thus be considered somewhat ancestral in many ways to both East and West and can still contribute much to a world that is daily growing smaller.

Today as the American University in Beirut sits at the crossroads of the modern and ancient worlds, it is appropriate that it represent a fusion of both East and West, with a purpose to promote the mutual understanding and welfare of both.

Let us both transmit and create, for unless we transmit, there is no tie to the past; unless we crate, there is no hope for the future. As we teach respect for past achievements, we will also teach that there is no limit to what

our youth can achieve with their hands and minds. It is affinity of interest and understanding and confidence among human beings that hold them together.

We should know in ever yenterprise as clearly as possible what we propose to do and the means of doing it. An educated mind is the most valuable possession anyone can have, for with it he can gain emancipation. Furthermore it is the only thing he owns which cannot be taken away. He may lose his freedom, his jewels, his land, his money; but only death can steal his education. The job of any university is to teach youth to deal with ideas, and the function of the American University of Beirut is to spread a domain of wisdom over the great Arab world.

"Knowledge is power" is a platitude, but one we need to review occasionally. Knowledge gives us the ability to control ourselves and the affairs of life, to live without fear, to influence others, to compromise without loss of security, to think through our problems, and to reach our amibtions. Those most capable will gain the greatest knowledge, and if they use it to solve the problems of life they will command the most leadership. But those with less ability must likewise gain sufficient knowledge to evaluate leadership, and to support it in the interest of the common good. Two men may approach a stream. One may swim across it and arrive on the other side. Another may survey the stream and build a bridge across it. The first man helps no one but himself; the second man builds a road which men and animals and vehicles can use and thus opens up new avenues of trade and culture. But unless the one who swam the stream can see the value of the bridge, will help pay for it, will share in its benefits, the leader has done little more than build a useless bridge. A modern society then needs many kinds of educated people if it is to prosper—the engineer, the doctor, the political leader, the technician, the teacher of young children, the business man, the lawyer, the producer of foods and clothing, and the clerk—and as each man is educated to a different level he increases his income, his self control, his own joy of living, and his value to society. As these educated men are multiplied, the country prospers.

At the American University of Beirut we have three goals: first, to educate the leaders of medicine and health, engineering, agriculture, government service, teaching, business and industry; second, to serve the people of this land with research and professional advice; and third, to develop men and women who will be good citizens of their country and of a free world. I have time to comment on only the first and third of these goals.

Education is of little value if it leads only to contemplation. The engineer in the illustration I just used built a bridge. He might only have thought about it, wished for it, said how helpful a bridge would be and then jumped in and swam the stream like the first man. But like a truly educated man, he put his knowledge to work. Intelligent action requires three things. The first is ability. A man must have the "know how" to get things done. He must know how to build a bridge, to cure a disease, to eliminate the source of an epidemic, to teach a child, to engage profitably in trade. The ability he gains through education. The second is the resources to do the job. The materials must be available to build, the drugs must be on hand, there must be objects to sell, and there must be a market. Many of these can be created by energy and research. The third is a concern for getting the job done. A man must want to take an action. He needs to be ambitious to succeed, or have a desire to make a profit, or have a concern for mankind. A doctor may know how to eliminate the cause of malaria and he may have the tools he needs to do it, but if he does not have the concern or if people do not desire to use his knowledge, then no good comes of it. I cannot stress too strongly the obligation for the educationman to be concerned for others, for his country, for social improvement. Unless a man develops this concern there is no good reason why society should be concerned about his education. Society makes possible opportunities for its youth to acquire an education so that these youth in turn may help make their country a better place in which to live.

If a univeristy then is to profit the people it serves, it must give youth both the knowledge and the concern for action. With these two things there is no limit to the values of professional education for the individual and for his country. Think for a moment what could happen to the entire Middle East if it had nuclear power, if all its fresh water were harnessed for crop production, if its exports of art and culture and crops were carried throughout the world, and if the sources of disease were eliminated. These are not idle dreams; they are realities which education and action can bring. They are values which can be realized if the desire is strong enough. You need not depend upon others for most of them, for you can create them for yourselves. Our job at the American University of Beirut will be to teach youth how to improve their own society through professional competence. This goal we hope to achieve through our professional schools.

The other goal I want to discuss is that of citizenship. There is a growing desire throughout the world for personal liberty and national independence: Liberty and self-government are founded on education and individual self-discipline. The heart of American democracy is to be found in the belief that the people of a nation are able to make up their own minds about public affairs if they have access to the facts and if they are educated to understand them. This is the foremost task of education. The second principle is that all people have certain individual rights to be protected. This is the primary obligation of government. The third principle is that each man must be responsible for his own behavior. This is the individual maturity that comes from education, experience, and social consciousness. These principles have been at the base of the government of my country.

If men would have liberty they must be educated to know what it means, how it can be secured, and how it is to be used. But fundamental to all liberty is self-control and personal restraint from intemperate behavior, for no nation is stronger than the combination of the ideals, principles and behavior of its own individual citizens. Liberty is therefore everybody's business. If we fail as individuals to guard our own rights, someone else will do it for us, and when he does it he will act in terms of his own interest. To this extent then each man is the guardian of his own liberty, but if he is wise he will know that his liberty depends on the liberty enjoyed by all others, for persecution is contagious. Liberty is therefore not a static condition, but a process of enlarging its benefits. We cannot see liberty; we cannot feel it; we cannot hold it in our hands; but

when it exists men prosper and are happy, and when it is denied they wither and die.

Government therefore serves to draw the lines, make the rules, punish the offender, and protect the rights and liberties of all. And where we ourselves constitute that government, we control its actions. No government at all means anarchy; complete government control means statism; the desirable goal is a government of the people, determined by individual citizens acting as a sovereign, mature people. No nation can really imitate another; each must create a government of its own, peculiar to its own needs and culture. This is a far cry from the ancient concept that every man was the emperor's slave.

The Arab world is an ascending power center, and we hope at the American University of Beirut to educate the potential leaders to learn to think through these problems of government, so that they may help to build independent sovereign nations, based on constitutional order but free from any domination, exploiting their resources for the good of their people, and taking their place among the nations of the world to gain their desired ends by mutual agreement and negotiation. Only the people of the Middle East can solve the problems of the Arab world; no one else can do it; but national problems today cannot be solved without relation to the world of which we are all a part.

In working towards these ends the American University of Beirut will not engage in politics, neither internal nor external, nor in indoctrination, but will be free to teach youth to examine and evaluate all ideas. We will give to youth an anchor to the realities of life while they develop confidence and power and a vision of truth and justice. We will endeavor to enable them to discover that through co-operation and wise planning the great cultural heritage and the resources of the Arab world can be used to produce peace and prosperity.

The making of good citizens is primarily the function of the liberal arts, for they carry the threads of civilization and culture. They portray the strivings of mankind, the philsophies by which man lives, and the creative acts of human experience. The liberal arts are the heart of a great university. They also constitute the core fields of knowledge of the professional worker, for all applied knowledge stems from the theories and experimentation within their boundaries. We shall not only strive to give the liberal arts their proper setting within the University, but we shall hope to endow all our students with the influence they rightfully have on the mind and heart of an educated man.

The greatest tribute the people of the Arab world can pay the American University of Beirut is that you will give us your most promising youth to educate. The youth of any nation is its most valuable resource. If you trust your youth to us, you have given us a place in your history, and we shall in turn teach them to hold their heads high, to be proud of their cultural h ritage, to be confident of their future and of their ability to realize their ambitions for a better life. We shall teach them how to face life squarely as free men, how to solve their problems, how to cure their sickfi how to farm their lands, how to build their dams and bridges, how to be beholden to no man, and how to search for truth. We shall try to give them faith in themselves, their families, their country, their future, faith in one another, faith in God, faith that through knowledge and courage and energy and skill they can conquer poverty, disease, and slavery, and faith that they can build an orderly society where all men are free.

One thing we know—that when they are thus educated and when they set their minds and hearts and hands to the task, they can build nations of their own design. They may not be like those which others have built, but they will achieve the yearnings of their own heart and will represent the achievement of their own visions. This is the utmost height to which man can rise—that he creates the kind of life he desires when his dreams are most clear and his motives most noble.

This University has thrown a great light across this famous and ancient land. If you students learn well your lessons, and if we as faculty are true to our purposes, then the American University of Beirut will shine even further with a brightness that nothing can subdue. When all men work together for a good cause, the cause itself grows nobler.

Over a large office building in the State Capitol of California is a sentence engraved in stone which reads: "Give me men to match my mountains." As I look today at the beauty of your mountains, and as they remind me of the ones I know and love so well in California, this inscription comes to mind.

All nations need men who are straight and sturdy; men who are serene and secure; men who harbour the resources of civilization—men to match their mountains. This is our job—to develop men and women that match the grandeur of this land. In this pursuit let us engage in common cause together.

THE CHURCH and YOUTH in GREECE

(Continued from page 8)

Though there are large youth groups growing gradually in numbers and activities throughout the country, we must regard them as a minority in comparison with nominal Christian youth. This does not mean that the Church and her movements have to make concessions in presenting the Gospel in order to facilitate the assimilation of large numbers of young people. We know that this serves not purpose and the result is that youth in this way remain cold and indifferent about the reality of the Christian faith, though participating in Christian activities.

In the Orthodox understanding, after the original contact is made, there remains always the second and decisive step toward achieving real integration, namely, to let the power of the Holy Spirit make of each young person a *kaine ktisis* (new creation), and for each to experience in his life the power of Grace, which is given and still has to become operative in us, through our personal decision and devotion. This is precisely the crucial problem of today's Christianity: to re-evangelise Christians and make Grace a reality of existence. "We then, as workers together with Him, beseech you also that ye receive not the Grace of God in vain." (II Cor. 6 : 1.)

Confession and Communion

FR. MICHAEL J. BUBEN

Pastor, ST. MICHAEL'S CHURCH, Geneva, N.Y.

The Great Lenten season prepares us for a renewal of our spiritual life. We learn that self-denial is not a purpose in itself, but only a means for positive and determined action. In preparation for, and during the season itself, we learn many things that enable us to fight all evil and return to the contrite Christian life.

From the parable of the *Publican and Pharisee* we learn the power of humble prayer. From the *Prodigal Son* we learn that for a repentful soul, spiritual happiness is never too late to be found; that the church always welcomes those who sincerely repent evil ways and seek to walk the path of righteousness again.

During the Lenten season it is our Christian duty to partake of the two important sacraments of the Lenten season—*Confession and Communion.* Let us seek to find why these sacraments were instituted.

Throughout the year we have voluntarily or involuntarily offended others because of prideful boasts; whereby we should have been humble. We have been angry with others; whereby we should be meek and love even our enemies. We have indulged to excess; whereby we should be temperate. We have envied the good fortune of others; whereby we should live and let live.

Our Lord instituted the Sacraments of Confession to enable us to empty our souls of the evil and sin which trouble our hearts. He told his Apostles—*"Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven and whatsoever ye shall loose on earth shall be loosed in Heaven."* (St. Matt. 18). "Whosoever *sins ye remit, they are remitted unto them: and whosoever sins ye retain, they are retained."* (St. John 20. 23).

This power to remit sins has passed down to your present day priests through an unbroken line of Apostolic Succession.

Learn to talk sincerely and repentfully of all your sins during confession. Remember that the priest is a sort of telephone between you and the Lord. The Lord will remit your sins and transgressions through the priest only if you sincerely are repentful of them. The priest who is under a sacred oath cannot through human weakness tell your sins to others. To do so would mean his unfrocking.

Before confession make a list of your past mistakes, resolve to improve your future life, have faith in God and his mercy and above all seek His advice and you shall receive it. A good prayer would be the one written by St. Ephrem the Syrian centuries ago—

"O Lord and Master of my life! The spirit of vanity, of idleness, of domination, of idle speech, give me not. But the spirit of chastity, of humility, of patience, of love, do Thou grant unto me Thy servant. Yea, O Lord and King, grant me that I may perceive my transgressions and not condemn my brother, for Thou art blessed unto ages of ages. Amen.

After confession, and only then, are we prepared for the sacrament of the Holy Eucharist. It is this Sacrament which forms the central pillar of the church's foundation. It is this Sacrament that is performed during every liturgy, and it is only through partaking of this Sacrament that we can expect to obtain salvation and eternal life.

Holy Communion was instituted by our Lord Jesus Christ at His *Last Supper* with the Apostles. During the supper our Lord took a loaf of bread — broke it and said —*"Take eat: This is my body, which is broken for you for remission of sins."*

Then taking a chalice filled with wine our Lord said—*"Drink ye all of it: This is my blood of the New Testament, which is shed for you and for many for remission of sins." "Do this in remembrance of me."*

We Orthodox Christians believe that during Divine Liturgy *transubstansiation* takes place through the help of the Holy Ghost. (i.e. the bread and wine become the True Body and Blood of our Lord and Savior.) This transubstansiation of bread and wine into Body and Blood is a great mystery, but we have faith that each time we partake of this mystery, we are adding the fuel for eternal life and eternal unity with God in the world to come.

From the Scriptures we learn further about Communion. *Verily, verily, I say unto you, except ye eat the flesh of the Son of God, and drink His blood, ye have no life in you." "Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day.*

After you have partaken of these two sacraments, you are again on the path of righteousness. Stay *good.* Do *good.* And as Christ trampled down death by His own death and Resurrection, we too can trample down sin and evil and live a good Christian life for the Glory of God.

Saints of the Month . . . .

SECOND SERIES

by Archpriest STEPHEN UPSON

FEBRUARY

February 1 *St. Tryphon*

Tryphon was born in Phrygia, in the time of the Emperor Gordianus. As a boy, he had the job of tending geese; he seems to have been a simple peasant lad, devoted to the commands of God. As a result of his godly life, he received the gift of healing, and of driving out demons. He enjoyed a great reputation, and probably because of this he came to the attention of Aquilinus, Prefect of the Emperor Decius. He was finally taken in chains to Nicaea, and there subjected to torture: he was dragged by horses over rough ground, exposed nude in cold weather, burned with torches, and finally decapitated. The cult in his honor had great vogue in Constantinople a century or so later, and a chapel was erected in the Church of St. John, near the great Church of the Holy Wisdom. Tryphon died about 250 A.D.

February 7: *St. Parthenius*

Parthenius was the son of Christopher, Deacon of the Church at Melitopolis in Phrygia. He fitted well into his station, being both pious and virtuous, and with a talent for learning. His favorite pastime in youth was fishing; the fish he caught he gave to the poor. When he was of age and learning sufficient, he was ordained Priest by Philip the Bishop of Melitopolis, and later Bishop of Lampsacus by Ascholius the Metropolitan of Cyzicus. The Christian Church flourished in Asia Minor in the days of the Emperor Constantine the Great. Bishop Parthenius gained a great reputation for holiness of life, and for the miraculous cures he effected: he healed a man whose eye had been dug out by th horn of a bull; he did the same for a man run over by a wagon; he was also credited with cures of serious diseases, and with the expulsion of demons. His peaceful life and death is a testimony of the peace of the Church in Asia Minor during the fourth and fifth century.

February 8: *St. Theodore the General*

This Theodore was a general in the army of the Emperor of Licinius, the anti-Christian colleague of Constantine the Great. Theodore was a Christian, and the act that won him martyrdom was committed on a visit by Licinius to the city of Heraclea in Thrace, where Theodore was stationed. Licinius had brought him the silver and gold statues of the gods, which were to be reverenced by the populace. By a ruse, Theodore had the statues broken up and distributd to the poor of the town. When this was made known, he was tortured in various ways, crucified (a common punishment in Roman times for thieves and other malefactors) and finally beheaded. He died in 313 A.D., and his fame grew to such an extent that he is classed as a "Great Martyr" in the Church's records.

February 11: *St. Blasius*

St. Blasius was Archbishop of Sebastea in Pontus, Asia Minor; he lived in the time of the Emperor Licinius, whose persecution he attempted to flee by hiding in a cave which he shared with a number of wild beasts. Blasius was a gentle man, a healer; he tamed the beasts as well as soothed the woes of mankind. At length he was apprehended by the soldiers and taken before Agricolaus the Prefect for questioning. He did not deny his faith, and was beaten and jailed. His followers were faithful also, and went along with him to the end, even to the extent of being beheaded with him. Seven women and two children are recorded as having thus suffered with their chief shepherd, in the first decade of the fourth century.

February 14: *St. Auxentius*

Auxentius was born in eastern Syria, and for a time was a member of the army of the Emperor Theodosius the Younger. He decided to leave the world, and become a monk, and retired to a mountain near Chalcedon, where he lived in the tranquil practise of the ascetic life. He was held in honor as having prophetic gifts; he was also a model of strict Orthodoxy, and appeared at the Fourth Ecumenical Council, held in Chalcedon in 451 A.D., where he strongly contested the heresies of Nestorius and Eutyches. He built a monastery, of which he became the abbot, and where he was buried after his death.

February 15: *St. Onesimus*

St. Paul the Apostle converted Onesimus, the servant of Philemon, as we learn from the New Testament Epistle entitled "The Epistle of Paul to Philemon," in which the Apostle asks the master to receive his former slave as a brother in Christ. According to the tradition, Onesimus became Bishop of Ephesus, following St. Timothy, and was finally martyred in Rome about 65 A.D. or somewhat later, perhaps near the end of the first century.

February 16: *St. Pamphilus and his Companions*

Pamphilus was a Priest, who with Valens his Deacon, and ten other companions, were traveling in Palestine to Jerusalem. They stopped at the gates of the city of Caesarea, and asked to be admitted for the night. On questioning, it developed that they were Christians, and they were at once seized, inasmuch as the Emperor Diocletian had issued an edict of persecution against all such. The little band was kept imprisoned for a long time, and at length were beheaded, probably about 308 A.D.

February 20: *St. Leo of Catania*

A well-born and educated man of Ravenna, Leo served first as a priest in his home city, a center of Byzantine influence in Italy. Because of his many virtues, he was chosen as Bishop of Catania in Sicily. He was famed as a wonderworker, and his most marvelous act was the vanquishing of a local magician by means of a miracle of fire. His fame spread so far that both the Emperors Leo and Constantine besaught his prayers in Constantinople, and he went there at their request. He returned to his see, however, where he died in peace. Leo lived during the eighth century, and died some time prior to the year 787 A.D.

February 22: *Sts. Thalassius and Limnaeus*

During the fifth century after Christ, many men took up the ascetic life in the desert areas in Syria, especially in the region around Antioch. Bishop Theodoretus of Antioch has left us an account of the lives of some of these famous eremites, among whom Thalassius and Limnaeus were prominent for their austere and holy life. They lived in a case, and spent their time in prayer and fasting. The ideals for which they struggled in the desert were well appreciated by the people of their day, and they were often sought out for advice, and for their gifts of spiritual healing. In Constantinople a church was built in memory of Thalassius; one of his contemporaries, St. Baradates, whose day also falls on February 22, was an adviser of the Emperor Leo at the Ecumenical Council of Chalcedon. Baradates died about 460 A.D.; we do not know the exact year when the others exchanged their earthly career for a heavenly one.

February 24: *St. John the Baptist*

On this day the Church celebrates the discovery of the head of St. John the Baptist, by two monks who came on a pilgrimage to Jerusalem. St. John appeared to them in a dream, and told them where to find the jar in which his head had been placed, in the house of Herod. When they found it, they took it with them to Emesa, the modern city of Homs, where they kept it hidden. Their sister revealed it when they died; later it was taken by the Emperor Michael to Constantinople. The story of the travels of this relic is long and confused, and many of the details are lacking.

February 25: *St. Tarasius*

Tarasius was Patriarch of Constantinople from 784 to 806 A.D. He was a very able administrator, long a member of the Byzantine civil service. Late in life he took monastic vows, when his services were required by the Church, and proved a very good patriarch indeed. He served during the reigns of the famous Empress Irene, and the Emperor Nicephorus I. The seventh Ecumenical Council, held at Nicaea in 787, was called by him. Tarasius was a wise man; in his efforts to restore the use of icons, and to preserve the Orthodox tradition, he did not deal harshly with the iconoclasts, but rather felt that they were mistaken, and could be corrected. Although he did not share the excessive fervor of many monks, he built a monastery, in which he was finally buried. His excellent conduct as Patriarch led to a tradition being established of choosing experienced administrators as Archbishops of Constantinople, rather than pious and ignorant monks, whose zeal might be destructive of civil order. Tarasius was an uncle of St. Photius, who later on also became Patriarch.

February 27: *St. Procopius and Basil*

Along with his fellow-ascete St. Basil, Procopius lived a life of self-denial in the region of the Decapolis, east of the Sea of Galilee. Both he and Basil were great proponents of ikon-worship, and as such were much bothered by the iconoclasts during the reign of the Emperor Leo the Isaurian, in the eighth century A.D. They were beaten and imprisoned, but this was not much worse than the life they had chosen for themselves, and they survived to become famous for their opposition to the imperial policy. St. Basil is celebrated on February 28 in the Church Calendar, but he and Procopius were cell-mates and closely affiliated in all things their life, and for centuries after their death about the middle of the eighth century they were celebrated together on February 27. They were not martyrs, but are counted as Confessors of the faith.

February 28: *Sts. Marana and Cyra*

Women hermits are more rare than men of similar tastes, and such complete ascetes as Marana and Cyra are very unusual. Even in the fifth century, that time of monastic flowering, the fame of these two was great. They lived in a small cell near Beroea in Northern Syria, and maintained complete silence except for one day a year, Pentecost, when they spoke to the women who visited their abode. They would not speak to men at any time. They loaded themselves with iron chains, and practised other austerities. In the view of their age, a life of such self-discipline was to be expected to bring about miraculous results, and they were credited with healing the sick, the blind, and the lame, and with casting out demons. Their fasting was a prodigy, and they maintained this abstinance from food to such an extent that they ate only on forty days of the whole year: the rest of the time they took no nourishment. How long they lived we do not know, but they were described as an ornament of the ascetic life, the marvel of their day.

February 29: *St. Cassian*

The exact birthplace of St. Cassian is unknown, but he lived in the great age of the Church Fathers, and died about 435 A.D. He was well educated in some monastery at Bethlehem; in the years 385-395 he went to Egypt and dwelt with the monks of the Thebaid and Nitria, learning their ways and teachings. Next he went to Constantinople where he was ordained Deacon by St. John Chrysostom, and later in Rome was ordained Priest by Pope Innocent. His writings were highly valued everywhere, and he is regarded as one of the founders of monasticism in the west. About 415 he founded two monasteries near Marseilles, organized in the fashion of the eastern monks whom he knew so well. He had a great influence on St. Benedict of Nursia, and on practically all monks of later times to some extent, through his widely-read writings. By the Orthodox Church he is called Cassian the Roman, and is counted a Confessor of the Faith.

News of the Parishes

Annual Fall Retreat

by Evelyn *M.* Fannoney, St. George's—Boston

"A Christian is not of this world but in it", words quoted to us by one of the many speakers we were to hear in the next two days at the annual October retreat of the New England Region of SOYO. What did they mean? We were to find out in the time we were to spend at the lovely Rolling Ridge Conference Center in North Andover, Massachusetts. The retreat program began after supper with vesper services. After services, we adjourned to the library for a fireside discussion. By the end of the evening, we had already forgotten about the "outside world" and had started living in a close community filled with love and unity that one can only find at a retreat.

On Saturday, after Divine Liturgy, we heard a lecture by Father Kurban on the "Layman's Place in the Church" and then a very interesting and informative talk on "Comparative Theology" by Father Tom Ruffin, our Spiritual Advisor. After lunch we had our first meditation period. In our meditation period, we are not allowed to communicate with any person other than a priest. Most of us walk around the grounds and read our Bibles or other spiritual reading material; some find a spot on the edge of the lake and look out on the beautiful fall colors in the trees, the calm blue waters, and pray or ponder about a verse from the Bible or a problem we may have; some of us just lie on our beds and read; some go into the chapel to pray. We come very close to God on these occasions. All thoughts of the world are put aside. Our thoughts are only of the glory and majesty of God and His love for us. We pass one another walking; we needn't communicate with our neighbor; he knows what we are thinking. All understand the thoughts of others without having to speak. As sorry as we are to see this period end, it must—and we go back to our lectures experiencing a new and wonderful feeling. No one talks about meditation; they don't have to; we already know.

We then heard a lecture on the Sacraments, particularly Holy Communion, by Father Nicholas Manikes of Marlboro whom we have heard so often before and whom we have all grown to love as much as he loves us and our retreats. Father Paul Moses asked us in his lecture "Why don't we tire of listening to and participating in the Divine Liturgy each week of our lives as we tire so easily of a movie or play we see only once or twice?" The only answer—love—love of God, love of worshipping God, our need for Him, to pray to Him, to be a part of Him. "Don't you know that Jesus is always with you, never leaving you for a moment, guiding you through life?" His lecture we shall never forget.

A welcomed newcomer to our retreat, Father Nick Saikley spoke on Christmas—what does it mean? Why do we celebrate it? How often we need to be reminded that the birth of our lovely Christ Child was the birth of a life of suffering and agony for Christ, who loved us so, that He came from His heavenly Father through the womb of a virgin to suffer for the salvation of our souls. After the lectures, there was recreation. Father Tom and Father Nick challenged us to a game of volley ball—what a game—indescribable! Guess who won—Father Nick kept score, Father Tom made up the rules.

After candlelight vespers, the priests heard our confessions in preparation for the Divine Liturgy on Sunday. Then another fireside discussion. Sunday morning we went to St. George Church, Lawrence, for the Divine Liturgy. As the congregation partook of the Eucharist, the words of the choir, "Of thy mystical supper, O Son of God, accept me today as a communicant, for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O Lord, in thy Kingdom . . ." Sub-deacon Joe Shaheen gave the sermon . . . "Have you seen God . . . have you heard Him . . . God is among us . . . I was moving around and I heard the choir singing 'We have found the true faith . . '" What else was necessary? We were one—Christ was in us.

After dinner, another meditation. This is more beautiful, more complete than the last—the glory of God all around us, the green grass carpet, the heavenly blue ceiling, the walls of many colored leaves, the mirrored lake, the animals, squirrels, birds, chipmunks, all living in this house created by God. Your thoughts are not clear, there's too much emotion, too much to think about, too little time to think in. Again, it is over. At suppertime the following conversation was heard, "I stopped my car when you crossed the road in front of me during meditation and spoke to you. You really must have been meditating, you didn't even know I was there. — Didn't know you were there? I didn't know I had crossed the road!" Where was he? Not in this world.

Another conversation overheard, "Do you remember Father Paul's sermon when he said, 'I like to think that Jesus is always next to me'. Well, during the meditation I heard footsteps in back of me and I turned to look—what a feeling."

After meditation we adjourned to our long anticipated seminars led by Father Nick, Sub-deacons George Corey and Joe Shaheen. One group had to be reminded at 4:10 that they should have stopped at 4 o'clock. Then, reports on seminars followed by another game of ball, perhaps a walk in the woods, just a discussion in the library—whatever you chose to do. After supper, vespers and the closing sermon by Sub-deacon George Corey. He read from the Epistle of St. Paul to the Corinthians I 13. "Though I speak with the tongues of men and of angels, and have not love . . . and now abideth faith, hope, charity, these three; but the greatest of these is love . . ." Father Nick's closing words, "Now go forth and teach the Word . . ."

All too soon it was over. We said goodbye and went our separate ways. On the way home, a newspaper headline, "Berserk cop kills four." Panic for a moment, then you realize where you are; how easy it was to forget—a few moments ago "take with you love . . ." "go forth and teach the Word . . ." Now this—all of a sudden you know, you think back to where you were—you hear the words "A Christian is not of this world, but in it . . ."

Our next Retreat will be held on March 27, 28, 29, 1959. We cordially invite our friends from other SOYO chapters throughout theUnited States to participate with us in this retreat. Send your reservations to Reverend Nicholas Saikley, 103 Pleasant Street, Metheun, Massachusetts as soon as possible. Reservations are limited.

Greek Orthodox Rites of "Blessing of Waters" Draw Hundreds to Port Arthur"

By Joe Marshall

Taken from The Beaumont Enterprise—Mon.,, January 12, 1959

About 600 people watched the Blessing of the Waters performed by Reverend Theodore S. Kyritsis, pastor of St. George Eastern Greek Orthodox Church, Port Arthur, as members of Beaumont and Port Arthur Orthodox congregations celebrated the rites of Epiphany at the Port Arthur Marina Sunday afternoon.

The Blessing of the Waters, a centuries-old rite of the Orthodox Church, was performed in a boat by Reverend Kyritisis, assisted by Reverend Michael Welborn, pastor of St. Michael's Orthodox Church, Beaumont.

The rites were conducted in Greek with members of the St. George's Choir, attired in blue, and the red-robed St. Michael's choir singing the Antiphon.

Following the liturgy, Father Kyritsis consigned a cross to the waters, in order to bless them for smooth sailing and peaceful transportation, while Reverend Welborn released a white dove, emblem of purity.

Four divers sought to retrieve the cross with Iasson Gryzagoridis, 19, a Lamar Tech engineering student, emerging as the winner. Young Gryzagoridis, who resides in Rio De Janeiro, and is a native of Greece, was awarded a special blessing, a gold cross, and a check for $25.00 by Father Kyritsis.

Other divers were Dino Gryzagoridis, Iasson's brother, and also a Lamar Tech student, Jimmy Thomas, a Port Arthur businessman, and Danny Akery, a Lamar Tech student.

Following the religious rites a reception was held at the clubhouse where the assemblage was welcomed by Manuel B. Avila, mayor of Port Arthur. Both Mayor Avila and Father Kyritsis emphasized that the Rites of the Epiphany would be celebrated yearly.

Other dignitaries present included Mayor Jimmie Cokinos of Beaumont, Mayor Dave Smith of Groves, Sheriff Charley Meyer of Jefferson County; Cook Lindsey, Commissioner of Lakeview; Mr. and Mrs. Howard Hicks, representing the Beaumont Chamber of Commerce, and Bob Sells, Publicity Director of the Port Arthur Chamber of Commerce.

G. P. Cokinos, President of the Port Arthur Orthodox Congregation, spoke briefly, and introduced Iasoon Gryzagoridis to the group.

Colors were presented by a contingent of the Texas National Guard while the Port Arthur police furnished an escort for the pre-rite motorcade through the city.

Report On the Orthodox Christian Education Commission Conference

by Seminarian George Corey ('59)

The third annual conference of the Orthodox Christian Education Commission was held at the Saint George Serbian Orthodox Church of Pittsburgh, Pennsylvania, on Friday and Saturday, December fifth and sixth. The main theme of this conference was TEACHER TRAINING. The program opened Friday morning with a Thanksgiving Service in the very simple, but traditional, Serbian Church of Saint George. Our host priest was the Reverend Father Milan Savich, a graduate of Saint Vladimir's Seminary. The meeting was called to order by the very capable and dynamic Very Reverend Peter Kreta (Russian Archdiocese) of McKeesport, who spoke on the need of training our youth for the propagation of the Orthodox Faith in America. Approximately forty members of the clergy and laity who were attending the meeting were introduced so as to make the conference less formal. Reports were given by the representatives of the various Orthodox jurisdictions on their diocesan contributions to the training of teachers for their local Church Schools.

Mr. Michaelides of Oberlin College, Oberlin, Ohio, presented the report of the Greek Archdiocese. In making his report for Mr. Z. Diamond, whoc ould not attend the conference, Mr. Michaelides stressed the fact that several teacher training programs were held annually at Saint Basil's Academy, Garrison, New York, and that these were both in the Greek and English languages.

Another annual conference that is held for the purpose of training teachers is at Christ the Saviour Seminary in Johnstown, Pennsylvania. This is under the jurisdiction of the Carpatho-Russian Diocese. It was reported that local conferences were held in the Carpatho-Russian parishes for the purpose of training teachers specifically for that particular parish.

The Russian Archdiocese was represented by Mrs. Sophie Koulomzin and Seminarian Theodore Lazor who spoke on the Teachers Training Program at Saint Vladimir's Seminary, New York City. He also reported that this program was in its eighth year and was open to all Orthodox jurisdictions in the New York area, but not all the churches in that area sent its teachers to be trained. "The aim and purpose of this program", said Mr. Lazor, "is to train teachers and to teach those interested in Orthodoxy". Mrs. Sophie Koulomzin, Director of the Conference, then commented on the program at Saint Vladimir's by saying that there were not enough Sunday School teachers attending the program and that she tried to hold teacher training conferences in local parishes in and around New York. But this had failed due to the lack of qualified teachers and due to the failure of cooperation in the parishes. Mention was also made of the conferences held in the Connecticut and upper New York State areas under the jurisdiction of the Russian Archdiocese. Unfortunately the other Orthodox jurisdictions had no teacher training programs developed in their Archdioceses but each reported that their Bishops encouraged their people to attend the conferences either at East Lansing, Michigan (sponsored by the Eastern Orthodox Catachetical Association of Michigan State University) or the Vatre at Grass Lake, Michigan (sponsored by the Romanian Archdiocese).

Mrs. Sophie Koulomzin then commented on the above reports. She said, "even if we manage to teach children all of the doctrines of Orthodoxy, this is not enough. Our duty is to teach teachers the methods of teaching, child psychology, organization of church schools, etc. Most of the dioceses have somewhat of a curriculum but not one of them has an organized teacher training program". Father Alexander Schmemann, Professor of Church History and Liturgical Theology at Saint Vladimir's, stressed to the delegates attending the conference that there is "a lack of spiritual curiosity among our youth. There are too many techniques for teaching our faith but there is not enough Orthodox spirituality among our youth". It was decided that the solution for this could be found in the Catachetical Conferences which are held each year but more important on a local level through the untiring efforts of the parish priest.

During the afternoon session, the Reverend W. Randolph Thornton, Director of the Department of Administration and Leadership of the National Council of Churches, gave a very interesting talk entitled "Leadership Training Methods in the Protestant Churches". Mr. Thornton pointed out how the Protestant Church recruits and trains its teachers for the local Sunday Schools. "There are several methods that we use", said Mr. Thornton, "you may or may not feel free to use any one of them, depending upon the size, attitude, and conditions of your local church school department". This eloquent speaker then answered several questions presented by the group concerning standard leadership courses, audio-visual aids in teaching, curriculum used in Protestant Churches an dother general problems connected with teacher training.

The group was then divided into three workshops or sub-committees with the following titles:

A. Establishment of minimum requirements for Sunday School teachers.

B. Preparing topical bibliographies for the use of Sunday School teachers.

C. Plans for the coordination of teacher training work.

The decisions of these sub-committees were presented at the Saturday session.

Great Vespers were then held after which the meeting was adjourned for dinner in the Church Hall which was prepared by the ladies organization of Saint George's Church.

The evening session was devoted to the main lectures; the Very Reverend Alexander Schmemann who spoke on "The Priest and the Teacher" and Mrs. Sophie Koulomzin who spoke on "The Teacher's Vocation". Both lectures were presented very well to those attending the conference. It would be unjust for me to reconstruct their talks in this report for both were quite lengthy and detailed. A summary of their speeches will be presented in the Volume III, Number I issue of the "Bulletin of Orthodox Christian Education". (This can be purchased by writing to 38 Glen Byron Avenue, Nyack, New York). Approximately 100 clergy and laity attended the evening session. Many questions were asked by the enthusiastic Sunday School teachers attending the conference.

Saturday's session opened with Divine Liturgy which was concelebrated by members of the several Orthodox jurisdictions. Immediately following the Liturgy, reports were given on the meeting of the sub-committees and various problems were placed before the group and discussed.

Plans for the 1959 meeting were discussed by the conferees. It was decide to hold the next conference at Saint Andrew's Orthodox Religious Educational Camp, near Syracuse, New York. The topic will be *Christian Education and Family Life*. The meeting was then closed with a prayer.

Mention must be made before I conclude, of the wonderful hospitality of our host parish of Saint George and its pastor, Father Milan Savich. The Christian love and complete cooperation that it extended to us during our visit there cannot be overlooked. We can only say "thank you so very much" and may our Lord and Saviour, Jesus Christ, Who has called us together in His Most Holy Name, bless you and keep you in His good graces forevermore.

A Letter From Detroit

The Word,
239 85th St.,
Brooklyn, N. Y.

Gentlemen:

Enclosed our check for renewal of our subscription for *The Word*. Each month we look forward eagerly for our copy. We feel it keeps us closely in touch with many friends and relatives throughout the country and Canada. We enjoy every article, every word. This publication is a must in every Orthodox home. We feel it fills an essential need of expression and instruction of our Orthodox faith. May it grow stronger and flourish widely everywhere.

Thank you and sincere best wishes from

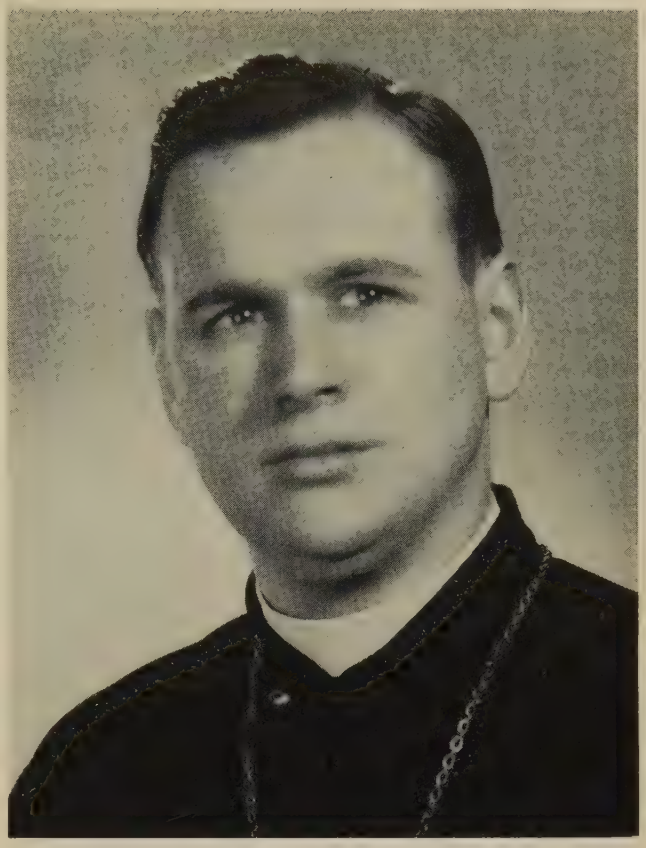
The Kamel Milhem Family

St. George's—South Glen Falls, N. Y.

by Gary George

We of St. George's Church of South Glens Falls are honored in this our first article in *The Word* to extend our heartfelt greetings to all the parishes of our Archdiocese. We are anticipating with pleasure the many and warm friendships awaiting us.

Geographically, our parish is on Route 9 midway between New York City and Montreal. Five miles to the north is the lovely Lake George. Tourists from all over the nation flock to this resort area in the summer to enjoy the scenic beauty and refreshing waters of Lake George. Speaking of water, the famous Saratoga



Rev. Father Michael Stott

Vichy water is bottled just 15 miles to the south at the world famous Saratoga Spa. The mineral water from the springs and the mineral baths have attracted countless thousands to this health resort. Saratoga also attracts lovers of the "Sport of kings".

Spiritually and physically, St. George's has been rapidly making outstanding progress over the past year under the guidance of our Priest, the Rev. Fr. Michael Stott. Attendance has been steadily increasing and many noteworthy gifts have been given by our parishioners. Among recent gifts are a silver bound Gospel Book, danted by Mrs. Minnie Michaels, and a sparkling Baptismal Font given by several parishioners.

Our recently elected parish officers are: President, Michael Abraham; Vice President, George Morwood; Financial Secretary, Joseph Brown; Treasurer, Michael Abbott; Recording Secretary, George Ferris.

Elected to the Board of Trustees for the next three years were: George J. Hoffis, Joseph Brown, and George Hoffis.

These officers were announced in one of our weekly bulletins, prepared by Father Michael. These bulletins contain parish announcements, Orthodox instruction, and many other articles of interest.

A Youth Organization has recently been formed. On our first election Alfred George was elected President and Victoria Jane Jacobs Vice President. This is a very active and promising group of young adults. A Christmas party was held at the Blue Sky Restaurant with a full house and a good time enjoyed by all. Entertainment was provided by our president, Al George, at the drums, Jimmy Garoufes with bass and vocals, together with a few friends. We wound up the evening singing Christmas carols.

On Jan. 18th, the Youth Organization presented a Vesper Service. Father Michael officiated and Richard Brown and yours truly acted as Readers. This service was followed by a lecture and slide presentation of the Divine Liturgy. The young ladies provided refreshments for all the parishioners who gathered in the parish house after this enlightening evening.

Father Michael and his Khourie, Shirley, with their two little children, Rebecca and David, have given our church a new look and set the pattern for Orthodox family living.

News from Altoona, Pa.

by Mrs. James M. Hughes, Jr.

Our youth finds its ways in the new:

Miss Sylvia Jane Kattouf, daughter of Mr. and Mrs. H. G. Kattouf will play the lead part of Elizabeth Proctor in the production of Arthur Miller's drama, "The Crucible" at the State Teachers College, Indiana. Miss Kattouf, a freshman in the ISTC secondary education department, is a member of Sigma Alpha Eta and Orthodox Christian Fellowship Club. A speech therapy major, she was active in dramatics at Altoona High School.

Miss Dorothy Shaheen, daughter of Mr. and Mrs. Albert Shaheen, was appointed to the state office of grand religion at the 16th Grand Assembly of the Rainbow Girls of Pa., which was held on the campus of Pa. State University. Miss Shaheen is past worthy advisor for the Altoona Assembly 14, Order of Rainbow for Girls.

Presentation of the Representative DeMolay award to Michael G. Farrow, son of Mr. and Mrs. Harry H. Penny, highlighted the meeting of al-Aksa Chapter, Order of DeMolay, at the Masonic Temple. Michael, presently a student at Juniata College, is a graduate of the Altoona High School, and has been a member of al-Aksa Chapter since May, 1954. He has participated in most of the chapter's activities since that time, and served in various offices, including the highest elective office, master councilor, during the 1957 term.

Over the holidays many young people were home from schools. Among these were the sons of Mr. and Mrs. Adam Christodoulos. Harry, a senior pharmaceutical student at the University of Pittsburgh, was here with his wife and young son, Adam. Harry was elected president of the American Pharmaceutical Association, student branch, and is a member of Phi Delta Chi (pharmaceutical fraternity). His talents lie in poetry, also. Recently, Harry was picked from thousands of students to present his manuscript to be compiled and printed with a group of other poetry enthusiasts from over the nation's colleges. Three students were finally selected. Charles, younger brother of Harry, is a medical student at Emory Medical University, Decatur, Ga. He was home with his wife and three children. The youngest, Elizabeth, was christened by Mr. and Mrs. James Hughes, Jr., aunt and uncle to their niece. Charles holds a Kellogg scholarship.

Mr. and Mrs. Richard Betar and twin sons were home over the holidays.

The men's society held their election of officers and they are as follow: Mr. George (Carnegie) Ferris, President; Mr. Richie Ofiesh, Vice President; Mr. Charles Ofiesh, Treasurer; Mr. James M. Hughes, Jr., English Secretary; Mr. Torick Ofiesh, Arabic Secretary. The Men's society served a Christmas breakfast after midnight services Christmas Eve.

Some months back the Sunday School, under the aupices of Mr. George Joseph and through the untiring efforts of Mr. James Hughes, were able to present a most enlightening film to our congregation. The film was on the Divine Liturgy and was of great interest to all members of the Orthodox faith. The film was of the St. Sophia Cathedral in Los Angeles, Calif.

The Sunday School entertained all our children at a most successful Christmas party. The Sunday School teachers, Miss Helen Christodoulos, Mrs. Eve Hughes, Mrs. Ernestine McLoota, and Mr. George A. Joseph worked very hard to make each child happy. Santa Claus was as happy and jolly as Mr. Adam Christodoulos could be. The film, "The Nativity" was shown.

The Sunday School also offered a film to the congregation, depicting the conditions of the Middle East and the refugees. This film showed how much clothing is needed, so immediately the ladies of the church started a clothing drive for the Middle East. A large money contribution was sent, also.

The SOYO youth of our church honored different members of our congregation o Orthodox Day. They are as follows: Mr. Sam McLoota, Mr. George A. Joseph, Mr. Michael Farrow, Mr. George Ioup, and Mr. Jim Nohaile.

The new officers of SOYO are as follows: Mr. George Nassif, President; Mr. Abraham Brown, Vice President; Mrs. Albert Ajay, Treasurer; Mrs. Sam McLoota, Recording Secretary; Mrs. Tom Wilt, Corresponding Secretary. The SOYO served a communion breakfast to children and adults receiving communion December 23.

The ladies of the St. Mary's Society held their election of officers and they are as follows: Mrs. Richard Ofiesh, President; Mrs. Lulu Jacobs, Vice President; Mrs. Mary Ellien, Recording Secretarq; Mrs. Emily Ofiesh, Treasurer; Miss Freida Christodoulos, Corresponding Secretary. The installation dinner will be held at the Penn Alto Hotel Thursday, January 22. Mistress-of-ceremonies will be yours truly, Mrs. Eve Hughes. A lovely program will be planned for this affair. This dinner and installation is the highlight of the ladies' season. They are a very hard working group of women, as is our men and young people. In fact it shows in our history of our church that our people come from a stock of hard working, Christian-thinking people.

News of St. George of Montreal

In keeping with the true spirit of Christmas our Church sponsored a grand Arabic affair and donated all proceeds to the Cedar's Home for the Aged. The Board of Trustees also held a special banquet in honor of Moussa Souaid and Nicholas Barakett, who attended the elections of our new Patriarch in Syria. Attending were the Boards of St. George and St. Nicholas churches and their pastors and a few close friends. The guests of honor both spoke on their historical trip to the motherland, and thanked our Board of Trustees.

On Christmas Eve SOYO was host to the parish after church services. A splendid meal and entertainment was provided for all present. St. George Choir sang traditional carols under the direction of Professor Voronkoff. The Sawaya Group sang Arabic songs. This year SOYO is sponsoring a series of lectures on marriage from a religious, social, and civil point of view. Experts in each field will speak on these topics.

The Ladies' Society held their annual Christmas party for the children. Presents and gifts were also given to the Choir and altar boys by this wonderful group. The Trustees donated the costs of the children's gifts this year from their own pockets. Our sincere thanks for their real Christmas spriit. Many thanks also to our Ladies' Society.

The Orthodox Messenger, a quarterly publication of both churches here, was distributed to all Orthodox Christians in Quebec. It is hoped that this publication will become a monthly that carries good things and enlightening articles to our people regularly. The Board of Trustees have pledged to personally pay the costs of printing and mailing. Any person anywhere interested may contact theeditor, Father M. Shaheen, who will be pleased to send it with our compliments.

An acknowledgement of our congratulatory message sent to the new Patriarch was received here, with apostolic blessings to all.

Cleveland Parish Ordains Future Priest

by Emilie Easa

St. George Syrian Orthodox Church of Cleveland is again adding another page to its historical archives in the ordination of Archdeacon Philip Saliba into the priesthood on Sunday, March 1, 1959.

The ceremony will take place during Divine Liturgy and will be officiated by his Eminence Metropolitan Antony Bashir, who recently appointed Deacon Saliba to serve the Cleveland Community in the capacity of permanent pastor, at the request of the congregation.

Cleveland's parish will be the first assignment for this new and young clergyman who will just have received his B.A. from Detroit's Wayne University, with a degree in History.

Despite his young years, Deacon Saliba has a tremendous background in religion having studied, since boyhood, in various theological schools and seminaries throughout Lebanon, Syria, Europe and the U. S. He has a wide variety of interests and avocations, ranging from artistry to athletics. Also, he speaks the King's English with almost the same crispness of any Englishman, and accredits this to his two years schooling in Nottinghamshire and London, England.

Archdeacon Philip Saliba

A favorite form of relaxation which he is known to excel in, is writing, as many of his articles can be seen regularly in the *Al-Semir* and *Al-Bian* Arabic newspapers, both of which come out of New York. While in Beirut, he translated two of Oscar Wilde's plays, "Vera Or the Nhlists" and "The Duchess of Padau," from English into Arabic for one of the Lebanese publishing firms.

Besides speaking very fluent English and of course Arabic, his comprehensive knowledge of French and Greek enable him to serve Divine Liturgy in all four languages.

During his first year at Wayne University, he headed the Arab Students Association, of which there were approximately 100 members. Since his arrival there, he has worked to establish an Arabic department devoted to languages and culture of the Arab East. Now, thanks to his endeavors the school has a permanent Arab teacher. His other activities on campus include participation in the Lecture Bureau, a feat which has taken him into the meeting halls of many of Detroit's civic organizations.

Deacon Saliba was born June 10, 1931 in Abou-Mizan, Al-Matn, Lebanon, and has three brothers and a sister. His younger brother Najeeb is expected to join him soon and complete his studies in this country. His parents are Elias and Salimah Saliba, who presently reside in Shreen Matn, where they are landowners of vineyards and olive orchards.

At the age of fourteen, Deacon Philip entered Belmand Seminary in El Korah near Tripoli, where he lived for three years, and then transferred to the Orthodox College of Homs where he lived with the Archbishop of that vicinity and served as his subdeacon. Here he graduated with the French degree of Brievé at the age of nineteen, and was then ordained Archdeacon in Dehour-Lal-Showire.

Following, he was called to Damascus by His Beatitude, the late Alexander III, Patriarch of Antioch and all the least to serve as his personal secretary.

For two years while serving in this capacity he attended the Asiyehis Orthodox College where he graduated with a Bachaloriate in literature.

In 1952 he returned to Belmand Monastery to teach Arabic literature and language and also became the students Activities Advisor.

The next year, 1953, he was invited by the Secretary of the Archbishop of Canterbury in London, England, to be a guest of the Church of England. Thus, spent one year studying at Kalham Theological college in Nottinghamshire. He was then granted a one year scholarship by the British government to enroll as an English literature major at the University of London.

He returned to Lebanon in 1955, where he stayed with his cousin, Beirut's Archbishop Saliby. Later he became a U. S. exchange student and in 1956 enrolled at Holy Cross Greek Theological College in Boston.

The following year he transferred to Detroit's Wayne State University from where he is receiving his Bachelor of Arts degree this February.

It is with great pride that the St. George Parish of Cleveland is planning the ordination of this young deacon. For it is the first time in church history that an arch deacon has been so sought by a community to fill the capacity of permanent pastor.

For this reason the congregation is in the process of planning a complete and elaborate ordination week-end, Saturday, Feb. 28 and Sunday, March 1.

Heading the ordination committee is James Sahley, General Chairman; Sec.—John Simon, Jr.; Tickets—William Bourjaily Sr., Ch., George Haddad Sr., Said Khury; Publicity—Emilie Easa, Ch., Pete Farage; Finance—Ed Betore, Ch., Henry Adamany; Refreshments—George Ameen, Ch., Sam Simon Jr., Ed Haddad, Nassif Courey; Reception—George Haddad Jr., Fred George, Bill George, Fadil Isaac, George Namey; Special Invitations—Ramona George, Cr.; Flowers and Hostesses—Mrs. Selma Haddad, Mrs. Wilba Abdallah, Co-Ch.; Transportation and Brunch—Joseph Teegreene, Fred Bourjaily, Co-Ch.; Master of Ceremonies—Minor George.

Agenda for the week-end includes an evening welcome reception for out of town guests on Saturday, February 28, to be held in the hall of the church; Sunday morning, March 1, at 10:00 A.M. during Divine Liturgy, the ordination itself will take place; immediately following, a private brunch for clergy will be held in the church hall; then, at 2:30 P.M. the Ordination Banquet is scheduled to take place at Hotel Manger.

Since this will be one of the most momentous and happy occasions in St. George's history, letters and circulars have gone out all over the country welcoming as many friends as possible to join the Cleveland parishioners on this week-end.

Those interested in making reservations for the week-end please contact:

Rudy George, Reservation Ch.
3418 George Ave.
Parma 29, Ohio

St. George Orthodox Church, Flint, Michigan

by Miss Fay Joseph

Greetings to all of you from the Syrian Orthodov people of Flint. We hope that your Christmas celebration was a joyous one, and to everyone we extend our wishes for a Happy New Year.

Yuletide festivities kept us in a busy whirl. Our Church and recreation hall were beautifully decorated. The annual Mother-Daughter banquet at the Hotel Durant headed this list of activities. Each daughter proudly accompanied her mother to the smorgasbord table and then to group tables, appointed with holiday decorations, for dinner. Individual bauble corsages were found at each placesetting. Later, the group adjourned to the recreation hall where movies and cartoons were shown. Miss Donna Joseph was reservation chairman for this affair which was chairmanned by Mrs. George Joseph.

A truly beautiful Christmas tree was given by Mrs. George Joseph in her lovely home in honor of Mrs. Albert Gamelle who is visiting here from Worcester, Mass., and the Sunday School

teachers. Mrs. Joseph presented corsages of red carnations, ivy, and holly to those honored at this affair.

Santa Claus arrived at our church on a very eventful day. First, came confession and communion for Sunday School members who were later served breakfast. Then, each child brought two ornaments to place on the Christmas tree in the church proper. After church a buffet dinner was served to approximately 150 people who observed a special Christmas program and play by the Sunday School under the direction of Miss Fay Joseph. Gifts were distributed to all children by Santa Claus (Mr. Sam Farah). Miss Samara Seikaly presented beautiful satin costumes that were made for the play to the Sunday School to keep for future occasions.

This year our church has done an outstanding job in decorating the building for the holiday season, and we hope to improve on this each year. Mr. George Joseph built and donated to the church a life size manger whose roof was covered with boughs and cones. Huge figures of Joseph, Mary, the Baby Jesus and cradle, a gift from Mr. Elias Joseph, were placed in the straw filled manger. A large Santa Claus coming down a chimney covered one panel, and swags of ornaments and boughs were placed around the hall. Christmas trees were in the hall as well as in the church. Silver and pink wreaths filled each window opening in the church part, and the altar was banked with red poinsetta plants, a gift from Miss Fay Joseph.

One hundred chairs for the Recreation Hall is a gift soon to be realized from the ladies club who also sponsored a family party after Christmas service. Very delicious refreshments were served.

We were sad indeed at the death of Mr. Thomas Touma on the morning of December 13th. Mr. Touma was a very active and sincere member of this community. May the Lord reward his good deeds.

Washington News

by May Fillah

St. George Orthodox Church of Washington celebrated its Golden Anniversary with His Eminence Archbishop Bashir as guest of honor for the two day celebration.

The 50th Anniversary celebration started on Saturday, December 13 with Vesper Services. His Eminence officiated at this service and was assisted by Father John Nicholas of St. George. Following the service, the congregation adjourned to the church hall where His Eminence spoke on his recent trip to Syria and the election of the new Patriarch. There followed a period of questions and answers and refreshments were served to end a very enjoyable evening.

The Divine Liturgy, with a special Bishop's Service, was celebrated on Sunday morning to start the second day of the celebration. Later in the afternoon, a banqeut was held in the church hall. Despite the snow and sleet the hall was filled. Guests for the evening included His Eminence, and His Excellency the Ambassador of Lebanon Nadim Dimechkie. Following a delicious meal, Harry Hier acting as Toastmaster for the evening introduced the speakers; His Eminence, His Excellency the Ambassador, Father John, Nelson Haje. A plaque was presented to Mrs. Anthony Kogok for her outstanding work for the church. Father was presented with a beautiful cross by the altar boys and a luggage set by Nelson Haje on behalf of the members of the congregation.

Everyone then settled back to be entertained by a variety show under the direction of our most capable choir director George Amouri. The program consisted of several skits, an arabic scene, Telephone skit, Minstrel show, flamenco dance and several musical solos.

St. George Orthodox Church was founded in 1908. The first priest was Father Dumany, who held the first services in the home of Mr. George Hillow. After several months, Father Dumany accepted another parish and until 1912 the church services were conducted by visiting priests. In 1912 Father Job Salloom was officially assigned to the Washington parish. In 1913, the original charter was granted. Father Salloom served this parish for 24 years. The Washington people mourned his passing in September 1936. Rev. Benjamin Hoffiz served 1936 to 1939, followed by Rev. John Koury until 1947 when Rev. John Nicholas arrived to serve this parish. Through the work of Father John and the years of work and generosity of loyal members both past and present the present new church building was dedicated in December 1955.

In the past three years, the St. George Men's Club and the Ladies Myrrh Bearing Society have continued to be the sturdy backbone to the church as they have in years gone by. The youth of the church have organized a very active and hard working SOYO chapter to help the growth of the church. Under the direction of Mr. Mitchell Aed, the Sunday School has had an attendance doubled that of past years. A church choir has been organized and is under the direction of Mr. George Amouri. The choir is well known throughout the Eastern region. The past years have been kind to St. George Church and prayers are for continued success and growth in the years to come.

The Sunday School had a very successful bake sale in November. Delicious Syrian bread, Syrian pastries, cakes, pies and cookies were all very generously donated.

Santa Claus made an early visit to the annual Sunday School Christmas party. This is always an exciting and happy affair for everyone. All the children and parents joined in singing the familiar carols, eating ice cream and Christmas cookies. Then Santa gave out gifts and candy canes and wished each a Merry Christmas.

All three organizations of the church have elected new officers for the new year. Officers for the Men's Club are: Nick Hamaty, President; Bob Busada, Vice President; Nick White, Secretary; Edward Nader, Treasurer and Jack Yesbeck as Sergeant at Arms.

Mrs. Tillie Barrick was elected to head the Ladies Myrrh Bearing Society with Miss Laura Kiatta as Vice President, Mrs. Barbara Yesbeck as Recording Secretary, Mrs. Edna Lowe as Corresponding Secretary, Mrs. Bahia Scordos as Treasurer and Mrs. Marry Curry, the Assistant Treasurer.

Ray Yazge was reelected to a second term as president of SOYO. Vice President, George Amouri; Recording Secretary, Jeanine Nader; Corresponding Secretary, Joyce Hamaty; Treasurer, Nick White, and Sergeant at Arms, Eddie Neam.

The Men's Club also elected new members to serve on the Board of Directors for the year 1959. They are: George Amouri, Bob Busada, George Elias, Jr., George Hamaty, Nick Hamaty, Phil Kiatta, Edward Nader, Ray Sayeg, Bob Simon, Lew White, Nick White and William Younes.

HOLY EPIPHANY

(Continued from page 7)

to put every effort behind church attendance and come to the House of God every Sunday, unless one is providentially hindered, and to take Holy Communion at least four times a year, or what is much better, to take it on the first Sunday of every month. It would be also a very fine resolution if someone who is not in the habit of prayer, to pray both morning and night asking Divine guidance and light, to also pray for peace.

The pathway of life is lined up with obedience. And so "to fulfill all righteousness" we should follow the example of Jesus who obeyed unto death, even the death of the cross. The Heavenly Father gives a ringing testimony to Jesus at his baptism. "This is my beloved Son, in whom I am well-pleased." And we too, you might be sure, may be considered "beloved sons and daughters" if, like Christ, our lives were steeped in obedience to the voice of God.

"By thy baptism, O Lord, in the River Jordan, worship to the Trinity hath made its appearance; for the voice of the Lord did come forth to thee with the testimony, naming thee beloved Son; and the Spirit in the likeness of a dove, confirming the truth of the word. Wherefore, O thou who didst appear and lighted the world, O Christ, glory to thee."

The Orthodox World

POPE TO SUMMON COUNCIL TO SEEK CHRISTIAN UNITY

Reprinted from story by Paul Hoffman, New York Times, Jan. 25, 1959

ROME, Jan. 25 — Pope John XXIII announced today that he would call an ecumenical council aimed at seeking unity between the Roman Catholic Church and other Christian communities throughout the world.

It will be the first ecumenical council, or general conference of the church, since the one of 1869-70, which proclaimed the infallibility of the Pope.

The announcement, termed "epochal" by priests here, came at the end of the week-long prayers in the churches of Rome for Christian unity. The occasion was the nineteenth century of the Apostle Paul's Epistle to the Romans.

The Pontiff's first objective appeared to be a "dialogue" with Eastern Orthodoxy on the chances of a reunion.

Bid to Anglicans Foreseen

Healing of the 900 year old split between Rome and the Christian East could not but have a profound impact on general East-West relations, prominent Roman Catholics here said. They concluded that the proposed church assembly would at best mark a first step in that direction.

Roman Catholic overtures for unity with the Church of England and other Christian communities in the West may also be expected, it was predicted here, although it was granted that the possibilities of union with these denominations were more remote than with the Eastern Orthodox Christians.

Ecumenical as an eccelesiastical term means representing the entirechurch. In Roman Catholic reckoning, the series of ecumenical councils began with the Council of Nicaea, in A.D. 325. Thetwentieth and last ecumenical council was held in the Vatican in 1869-70. It was broken up in September, 1870, when the troops of unified Italy entered Rome and ended the temporal power of the Papacy there.

Cardinals Surprised

Pope John's announcement evidently came as a surprise even to most of the twenty cardinals who were the first to hear it. It came after a pontifical mass in the Basilica of St. Paul, outside of the Vatican walls shortly after noon.

The Pontiff's words to the Sacred College were described as his most important announcement since his election three months ago.

The Pope also announced that a general revision of church degislation would be promulgated. The Code of Canon Law of 1917 will be brought up to date, and the Law of the Eastern Church in communion with Rome, which is being codified, will soon be promulgated as a separate statute.

Speaking as Bishop of Rome he mentioned "the grave problems related to spiritual assistance of the population," the Vatican communique said. The Pope also "underlined the daily increasing perils threatening the spiritual lives of the faithful—notably the errors that are infiltrating their ranks at various points and the immoderate attractions of maerial goods, which have increased more than ever with technical progress."

The Pontiff said that as head of the Roman diocese he would hold a synod or regional assembly of the Roman clergy for discussion of pastoral problems in the rapidly growing city and its surroundings.

The Vatican press office said later:

"The celebration of the ecumenical council, in the thinking of the Holy Father, not only is aimed at the edification of Christian people but also is intended to be an invitation to the separated communities to search for the unity for which so many souls in all parts of the world yearn today."

Neither a date nor a place for the momentous assembly was mentioned. It was thought that an ecumenical council, even in an era of rapid world-wide communications, required such thorough preparation that it would not be convened before late this year, or more likely next year. It was assumed that Rome would be the scene.

Apparently no agenda has been drawn up. From the Pope's remarks it was inferred that ways of achieving Christian unity would be the foremost but not necessarily the sole topic.

1,800 May Vote

Under the canon law, all Cardinals and residential patriarchs, primates, archbishops and bishops and the abbots and superiors general of certain orders are entitled to participate and vote in an ecumenical council. This group, according to Vatican data, totals nearly 1,800 churchmen.

In addition, many of the nearly 900 titular archbishops and bishops are expected to be invited. These prelates in various church posts bear the honorary titles of early Christian dioceses now extinct. Leading theologians may also be asked to attend, but may not vote.

Non-Catholics May Get Bids

Unofficial Vatican sources said it was "highly probable" that some churchmen not in communion with the Holy See would be invited by Pope John to attend as observers.

It was thought that some non-Catholic Christian leaders had already been confidentially sounded out, and that at least a few had indicated that they would accept an invitation. More such feelers will be put out in coming months, it was predicted.

It was recalled that the Greek Orthodox Patriarch of Istanbul had recently sent a personal letter to Pope John. The contents were not disclosed. It was suggested that the Pontiff had been encouraged by this message to go on with his plans for an ecumenical council.

Other non-Catholic leaders were reported to have reacted favorably to Pope John's first Christmas message, extending "a loving invitation to those separaed brethren" of the Eastern Orthodoxy to seek Christian unity.

Served Long in Mideast

The new Pope is understood to be convinced that the time has come for a move for reunion, above all between Rome and the Eastern Christians. During his nineteen years as papal envoy to Bulgaria, Greece and Turkey, Pope John, then Archbishop Angelo Giuseppe Roncalli, traveled widely in the Balkans and Middle East, learned their languages and gained first-hand knowledge of the problems and personalities of the Eastern Churches. He has remained a friend of several Orthodox prelates.

Theologians here pointed out that an ecumenical drive, or attempt to re-establish the lost union of the Church, was particularly promising with respect to the Orthodox communities from the doctrinal viewpoint. Orthodox insistence on the dogmatic teachings handed down by the fathers of early Christianity, the Orthodox priesthood and the Orthodox attachment to the cult of the Virgin Mary were cited as aspects that were particularly appreciated by Rome.

The Orthodox and Roman Catholic Churches regard each other as schismatic. Their split goes back to the shift of power in the ancient Roman Empire from Rome to Byzantium, and it became definitive in the eleventh century.

The many attempts at reunion since then have scored only minor success. The Christian communities of the East that remained in communion with Rome or returned to it use their own languages and liturgies as distinct from the Latin rite prevailing in the Western Roman Catholic Church.

The Eastern Orthodox churches, according to Reman Catholic sources, number retween 130,000,000 and 150,000,000 communicants. Most of them live in the Balkans, the Middle East and Soviet Union. Flourishing Orthodox communities exist also in the American Hemisphere.

Ecclesiastics here voiced the hope that a world-wide move for Christian unity would strengthen religious faith everywhere, especially behind the Iron Curtain.

Bid to Protestants in Doubt

Comments were cautious regarding possible unity talks between Roman Catholics and Protestants. The Roman Catholic Church so far has not participated in ecumenical conferences

promoted by Protestant churches, and it was felt here that the Vatican would carefully weigh whether it should invite Protestant churchmen to the proposed council.

Unofficial ecclesiastical sources suggested that the Pope might consider asking some Anglican and possibly United States Protestant Episcopal churchmen to attend.

All authorities consulted here made it emphatically clear that the Vatican was expecting the Eastern churches and Protestants to "return to the common home"—that is, to recognize the primacy of the Pope.

The ecumenical council would examine ways to make such a return easier, these sources explained. They said the church could not renounce its dogmas, because they are held to have been defined by divine inspiration, but it could introduce changes in canon law, liturgy and church discipline.

Among precedents mentioned was that of the late Pope Pius XII in waiving the rule of celibacy for married German Lutheran pastors who had embraced the Roman Catholic creed and were allowed to continue in the ministry.

RELIGIOUS LEADERS GREET POPE'S CALL WITH CAUTION

New York Times, Jan. 26, '59

The announcement of Pope John's intention to call a council for church unity was welcomed yesterday by Protestant and Christian Orthodox leaders. But there was a note of caution in their comments.

The Rev. Dr. Edwin T. Dahlberg, president of the National Council of Churches, said:

"Anything that will be a step toward unity of churches would be welcome. It would have to be recognized that it was a mutual coming together, not under conditions laid down by one church for all the others."

He said a drive toward unity could not be looked upon by Protestants as "separted Christians" returning to the Church of Rome.

"Anything that would bring together all the churches of Christ would be blessed of God," Dr. Dahlberg said.

In Protestantism, the ecumenical movement represents the effort of Protestant and Eastern Orthodox churches to draw closer together. The World Council of Churches, formed in 1948, is the chief vehicle of this movement.

More than sixty denominations are members of the council, which has headquarters in New York. The International Missionary Council, the missionary arm of the World Council, is also a strong agency of ecumenical work.

In this country, the program is carried on by the National Council of Churches, with thirty-three Protestant and Orthodox groups.

All three councils are trying to develop common religious grounds.

A leader of the Eastern church, asked to comment on the Pope's statement, called the ecumenical movemnt a great one and said it would be a "wonderful thing" if unity could be accomplished.

Comments by Metropolitan Antony

The leader, Metropolitan Antony Bashir, Archbishop of the Syrian Antiochian Orthodox Archdiocese, with headquarters in Brooklyn, said:

"I don't find any reason why the Apostolic churches should be divided. There is only one Holy Apostolic Church. It's differences could be ironed out in ecumenical councils.

"Our peoples of the East are always willing to welcome such moves, provided they are sincere. Let us hope it will do some good."

The only basis for unity, the Metropolitan said, is to go back to the understanding that existed before the Great Schism of A. D. 1054.

"We must see what dogma and doctrine there was then, and study what we stood for in faith, and discard all that was added to divide us since then," said Metropolitan Antony.

He said the theory of papal infallibility, promulgated by the Roman Church in 1870, was one of the stumbling blocks to unity.

"When one side wants to rule the other side," Metropolitan Antony said, "then I am sure the Eastern churches will never take it."

PUSH MOVEMENT TO PERMIT FOURTH MARRIAGES IN GREECE

ATHENS, Greece (RNS) — A bill which would remove obstacles to a fourth marriage, now forbidden by law in Greece, is expected to be submitted in Parliament here early in 1959.

More than 100 out of the 300 Parliamentary Deputies have already signed the draft bill, but before it is submitted, a total of 200 signatures is being sought by a sponsoring group called the Society for the Protection of the Fourth Marriage.

The Society believes that such backing would convince the Orthodox Church to withdraw its objection to fourth marriages. The recent Triennial Assembly of the Greek Orthodox Bishops unanimously rejected authorization of such marriage.

As a concession, the Society would favor permitting fourth marriage only when one of the previous marriages had been dissolved by death of one party, and if the surviving member was not the guilty party in any divorce.

Pointing out that 75,000 people in Greece await passage of the bill to legalize their relations, the Society states that thousands of children have been born out of wedlock to persons who seek a fourth marriage.

RUSSIAN PRELATE'S 'PEACE SPEECHES' PUBLISHED

MOSCOW (RNS) — A new book containing "peace speeches" made by Metropolitan Nikolai of Krutitsky and Kolomna has been published here by the Moscow Patriarchate of the Russian Orthodox Church.

The book includes a speech made by Metropolitan Nikolai urging Christians in Great Britain to "fight for peace," as well as similar appeals at public meetings he has attended during the past four years.

It also contains an article entitled: "Questions of War and Peace in the Light of the Bible." Publication of the book was announced by the Moscow Radio in its foreign language broadcasts.

UKRAINIAN CATHOLIC PARISHIONERS PROTEST ON CHRISTMAS ON DEC. 25

BRISTOL, Pa. (RNS) — St. Mary's Ukrainian Catholic church here was picketed by some two dozen families in protest against their pastor's plan to celebrate Christmas on Dec. 25.

Michael Holowczak, spokesman for the pickets, said the parishioners want to observe Christmas on Jan. 6 as they did in their native Ukraine. However, Father Leo Tymkiw, pastor of the church, said that Archbishop Constantine Bohachevsky of Philadelphia, spiritual leader of the Ukrainian Catholics in America, had ordered that the day be celebrated on Dec. 25.

The pickets patrolled the front of the church with signs in English and Ukrainian reading: "All we want is fairness," "Why don't the parishioners know what is going on?," and "We want to speak to the archbishop."

Father Tymkiw said that because of the picketing, attendance at services had fallen off considerably. He added that last year the date was left up to the parishes themselves and St. Mary's chose Dec. 25.

CHURCH LEADERS HONOR DR. MALIK

NE WYORK (RNS) — Dr. Charles H. Malik, president of the United Nations General Assembly, was honored here by top Protestant leaders at a luncheon sponsored by the Commission of the Churches on International Affairs, a joint agency of the World Council of Churches and the International Missionary Council.

Dr. Malik has been a member of the CCIA since its inception in 1946. A Greek Orthodox layman, he was a member of the Central Committee of the World Council of Churches from 1948 to 1954.

In presenting Dr. Malik to the assembled guests, Dr. O. Frederick Nolde of New York and Philadelphia, president of the CCIA, hailed the UN leader for his long and active interest in ecumenical progress.

"The Churches are to be congratulated," he said, "for having an international and interdenominational leader of such stature and devotion."

CHURCH PROPERTY EXEMPTED FROM YUGOSLAV NATIONALIZATION LAW

BELGRADE (RNS) — The Yugoslav Communist government has exempted church proerty from the nationwide nationalization of all privately-owned houses exceeding a strictly limited size.

However, religious circles here recalled that much of the church-owned property in the country is in State hands, having been taken over by the government after the war, when Yugoslavia became Communist.

A nationalization law passed by the parliament expropriated houses above a certain size, other private accommodations used as offices, and privately-owned building grounds.

Exempted were "buildings and accommodations serving religious communities, such as churches, temples, chapels, synagogues, monasteries, convents, religious schools and seminaries, buildings serving as episcopal or patriarchal palaces, and priests' homes."

MOSCOW RADIO BROADCASTS PATRIARCH'S PEACE MESSAGE

MOSCOW (RNS) — The Moscow Radio broadcast a message from Patriarch Alexei, supreme head of the Russian Orthodox Church, declaring that "internal and external peace is the dearest and most valuable possession of the people."

The Patriarch's message was issued in connection with the Russian Orthodox observance of Christmas which traditionally takes place on Jan. 7.

It said it is the duty of all pastors of the Church and their faithful "to pray for peace throughout the world."

ORTHODOX-EPISCOPAL UNITY SERVICES PLANNED

NEW YORK (RNS) — Special services across the country during the Week of Prayer for Christian Unity, Jan. 18-25, were sponsored again this year by the American Church Union, Anglo-Catholic group here, in co-operation with Eastern Orthodox Churches and the Polish National Catholic Church.

The ACU announced that one of the outstanding Anglo-Orthodox services was held Jan. 22 at the Church of St. Mary the Virgin in New York. Music was provided by the choir of the Russian Orthodox Cathedral here. Among leading clergymen present were the Prime Bishop Leon Grochowski of the Polish Church.

Observed each year, the Week also is promoted by the World Council of Churches' Commission on Faith and Order. During the same period Roman Catholics throughout the world pray for religious unity. Their observance is known as the Chair of Unity Octave.

In a letter to clergymen, the Rev. Robert Pegram, rector of Holy Trinity church, Essex, Md., and ACU national chairman of the Week, said that prayer is the "indispensable basis of all real Christian unity."

The Week provides an opportunity, he said, "for churchmen of all points of view to join with fellow Christians of varying denominations all over the world in penitence for our divisions and in supplication that our Lord's prayer 'that all may be one' may be answered and His Kingdom hastened."

ISRAEL CHRISTIAN ARABS AT JORDAN RITES

AMMAN, Jordan (RNS) — An estimated 1,500 Orthodox Christian Arabs from Israel crossed the frontier into Jordan to attend Eastern Church Christmas celebrations in Bethlehem. Each received a permit for a 36-hour stay in Jordan territory.

Jordanian police cars escorted Greek Orthodox Patriarch Benediktos of Jerusalem when he headed a procession prior to celebrating services in the Church of the Nativity.

The Jordan authorities denied permission for 35 Orthodox nuns and monks holding Soviet passports to cross from Israel into Jordan. Also refused entry were 125 Israeli Christians. In neither case was any explanation given.

The Israeli government meanwhile turned down a request from Archimandrite Joachim El Anthony, former head of the Coptic Christian community in Israel, to attend the Christmas rites in Jerusalem. The churchman was sentenced by a Jerusalem court in 1957 to 12 years' imprisonment on charges of espionage for "an enemy" of Israel.

CHURCHMEN SUPPORT ARAB REFUGEE RIGHTS

CLEVELAND — Following is the full text of a resolution adopted by the World Order Study Conference of The National Council of Churches held in Cleveland, Ohio, November 18-21.

"We are deeply concerned that Christians better understand the involved and explosive situation in the Middle East. With humility and penitence we confess that our own lack of understanding and sympathy, both in our reluctance to resettle in Christian countries the oppressed Jews of Europe, and in our disregard of Arab rights, has contributed to the tragedy of Palestine. We believe that Christians must join with Muslims, Jews and others in a continuing search for just and durable peace in the area. We urge that every effort be continued to find agreement by negotiation whether under the U.N. or by direct consultation of the governments immediately concerned. Particularly we call for the implementation of U.N. resolutions providing for the return, where possible, of the Arab refugees to their homes; and where not possible, for adequate compensation for their loss. We believe the Christian community should stand ready to assist in the repatriation or resettlement of the Arab refugees.

"The United States should support the legitimate aspirations of the Arabs for Unity, of Israel for survival in peace, and of both for political and economic progress. In particular, our country should continue its search for a plan satisfactory to both Arab states and Israel for the development, to their mutual benefit, of water and other resources.

"We firmly record our support of the United Nations recommendations providing for the internationalization of Jerusalem and its environs.

RADIO LIBERATION BROADCASTS ORTHODOX CHRISTMAS PROGRAMS

MUNICH, Germany (RNS) — Christmas religious programs were broadcast to the Soviet Union by Radio Liberation from powerful transmitters in West Germany. The station, which also has transmitters in the Far East, has its principal studios in Munich.

Feature of the programs was a taped message by Archbishop Vasili, spiritual head of the Belorussian Autocephalic Orthodox Church in the U.S.A., which has some 65,000 members.

The archbishop said that the "Christmas holidays have a particular significance for the enslaved Belorussian people, since Christ Himself had suffered greatly in His lifetime."

Declaring that "the eventual fate of Herod, who persecuted Christ, was a terrible one," he said that "so will be the eventual fate of the modern Herods who are persecuting you."

MOSCOW CHURCHES PACKED FOR ORTHODOX CHRISTMAS

MOSCOW (RNS) — Elokhovsky Cathedral and other churches throughout Moscow were packed with worshippers for solemn liturgies inaugurating the Russian Orthodox Christmas.

The services in the cathedral were conducted by Patriarch Alexei, supreme head of the Russian Church, assisted by Bishop Pimen of Dimitrov and Bishop Ioann, representing the Moscow Patriarchate.

All the celebrants wore special gold-plated vestments. Taking part in the services were two choirs consisting of sixty professional and 40 amateur singers. A special section of the cathedral was reserved for foreign newspaper correspondents and members of the diplomatic corps in Moscow.

SERBIAN ORTHODOX MARK DAY

BELGRADE (RNS) — Overcrowded services here and in other regions of the country marked Christmas Day for the 9,000,000 members of the Serbian Orthodox Church.

Although the Communist government does not recognize Christmas, which has now become just another working day, many people managed to go to church for the solemn liturgies.

Services in Belgrade's Orthodox Cathedral were conducted by Patriarch German, head of the Serbian Church, who made a special plea to mothers not to neglect the religious upbringing of their children.

He also admonished working people "not to forget Christ and religion." Young people especially, he urged, should be faithful to their religious duties, because they are "the greatest hope of Christianity."

Despite official disapproval, families throughout the country staged traditional Christmas festivities and also observed other centuries-old customs associated with the Feast of the Nativity.

YUGOSLAV RELIGIOUS LEADERS, EXCEPT CATHOLICS, HAIL CHURCH-STATE RELATIONS

BELGRADE (RNS) — The Roman Catholic Church in Communist Yugoslavia was a conspicuous exception when representatives of the country's religious bodies issued New Year statements hailing "favorable" Church-State relations.

The statements were widely publicized by government-controlled newspapers. None of the papers alluded to the absence of any statement by the Catholic hierarchy.

Patriarch German, head of the Serbian Orthodox Church, the country's largest religious body, thanked the government for "the substantial subsidy received to cover deficits in the Church budget." He did not disclose the amount of the subsidy.

The Patriarch said the Orthodox Church is working for the development of "brotherhood and love" among peoples and nations and will continue its close contacts with other Churches abroad.

Reis Ul Ulema Kbraham Kemura, leader of the country's one million Moslems, reported that 56 mosques had been built or repaired with state assistance. He said the Moslem community will send delegations this year to several Asian Moslem countries.

Bishop Milan Dobrovoljac, head of the Old Catholic Church of Serbia praised the government for permitting revival of activities by his Church after it had "suffered persecution" prior to the time the Communists came into power in Yugoslavia.

He said his Church's relations with the Tito regime were "based on sincerity and complete mutual confidence and understanding."

Bishop Juraj Struharik, leader of the Slovak Evangelical Lutheran Church, said his community was enjoying "full freedom."

A similar statement was made by Senior Anton Lorencin for the Seventh-day Adventist Church in Yugoslavia. He said that while occasionally difficulties arose with local authorities, in general "Church life develops freely and without obstacles."

Bishop Agoston Sandor of the Reformed Christian Church said this body has been able to report increased activity.

Senior Pastor Edgar Popp of the Evangelical Church in Croatia, Bosnia-Herzegivina and Vojvodina, said previous misunderstandings with the government had been solved through "mutual respect." He said he was able to maintain close contacts with and visit Evangelical Churches in other countries.

The pastor, whose office is equivalent to that of president, said the clergymen of his Church will soon be included in the state social insurance scheme, along with those of other denominations.

Albert Weiss, head of the Jewish community, said Yugoslav Jewish representatives have been permitted to visit several countries and take part in international meetings.

BULGARIAN GOVERNMENT DECORATES ORTHODOX PATRIARCH

BELGRADE (RNS) — Patriarch Cyril of the Orthodox Church in Bulgaria has been decorated by the Communist government in recognition of his "work for peace," the Sofia Radio reported. It said he would be invested with the Order of Cyril and Methodious, First Class.

The Order was established by the government 13 years ago to honor persons who have distinguished themselves in the field of culture. It was named for the two 9th century brothers who invented the Bulgarian alphabet.

Cyril and Methodius are revered as saints by both the Roman Catholic and Eastern Orthodox Churches. Known as the "Apostles of the Slavs," they began their evangelization work in Moravia in 863.

RUSSIAN CHURCH SCHOLARS LEAVE FOR ETHIOPIA

MOSCOW (RNS) — Two well-known scholars of the Russian Orthodox Church left here by plane for Addis Ababa to study the work of the Ethiopian Coptic Church.

They were Archimandrite Nikodim and Mikhail Dobrynin, a lecturer at the Leningrad Theological Academy.

Their visit to Ethiopia was linked with the Russian Church's policy of developing closer relations with other Churches throughout the world.

OTHODOX LEADER CHARGES PATRIARCH'S MESSAGE ABUSED

GENEVA (RNS) — Metropolitan James of Melita deplored here the "large use and abuse" of Ecumenical Patriarch Athenagoras' New Year's message, which he said was made by "certain" Roman Catholic newspapers in Switzerland, Germany and Spain.

The Metropolitan, who represents the Ecumenical Patriarch at the World Council of Churches here, said the message had been "misquoted or misinterpreted" to give the impression that the Eastern Orthodox Church was returning to Rome.

In his New Year message to the Holy Synod at Istanbul, Patriarch Atenagoras referred to appeals for the return of the Eastern Churches to Rome made by Pope John XXIII at his enthronement and in his Christmas address.

"We greet this appeal in brotherly spirit," the Patriarch said, "for we interpret it as a clear understanding that the spiritual forces, which are seen in their fullness and power in the ideal and most desirable state of unity which our Lord bequeathed to His Church, must truly meet again and become united."

The Patriarch declared that such "uniting of spiritual forces is of course not possible in the present state of division and discord which has existed for centuries."

"Every appeal for unity," he said, "must be accompanied by such concrete deeds and actions as are necessary to prove our intentions in full harmony with our works and which would bring members of our churches indeed closer to God, at least on the ground of practical Christianity for the present, and always in a spirit of equality, justice, spiritual freedom and mutual respect.

"In the course of the present holidays which are centered around the Epiphany of our Saviour and Lord Jesus Christ, Who manifested Himself in the East, we find it proper to hope and pray that, in this season when the thoughts of all Christians are turned towards the East from whence came the 'Prince of Peace,' the Holy Church of Rome may also in brotherly spirit turn towards the East.

"This we wish and expect from his Holiness the new Pope of Rome, who is so well known and loved and respected in our Church jurisdictions; and this wish is not ours alone but is the expectation of all Christians who hope to see the dawn of a real New Year in Christ."

YUGOSLAV POLICE PROBE MONK'S MYSTERIOUS MURDER

BELGRADE (RNS) — Police authorities reported they were making "good progress" in investigating the mysterious murder of Nestor Maricic, 68-year-old Serbian Orthodox hermit monk, in the remote mountains of Western Serbia.

The monk was found dead shortly after Christmas in a tiny wooden hut decorated as a chapel and located 15 miles from the famous monastery of Studenica near Kraljevo.

The monk's death was not reported in the government-controlled press, but police at Kraljevo said they were busy probing "this terrible crime," and expected "some arrests shortly."

The recluse was killed by a blunt instrument and the hut where he lived his solitary life was in disorder, suggesting that robbery might have been the motive for the crime.

SOFIA RADIO COMPLAINS WORKERS OBSERVE RELIGIOUS HOLIDAYS

VIENNA (RNS) — A Sofia Radio broadcast complained that factory workers in Communist Bulgaria are "absenting themselves from work whenever a religious holiday occurs."

"What is even worse," the station said, "is that management, instead of combatting this situation, has been very tolerant."

The station added that even members of the Communist Party take time off from their jobs to attend religious ceremonies of feast days.

SERBIAN PATRIARCH CANCELS PLANS TO VISIT ROMANIA

BELGRADE (RNS) — The Serbian Orthodox Church has quietly dropped plans for a visit of Patriarch German to Romania as the guest of the Romanian Orthodox Church, according to informed sources here.

They said that while no reason was given for the decision, it resulted from the tension between Yugoslavia and Romania following the current ideological rift between the Tito regime and the Soviet bloc of Communist countries.

Patriarch German originally planned to go to Romania at the end of last year, to return a visit paid to Yugoslavia by Patriarch Justinian, head of the Romanian Church, in June, 1957. Subsequently it was announced that Patriarch German's visit had been indefinitely postponed.

YUGOSLAV GOVERNMENT INCREASES AID TO ORTHODOX CHURCH

BELGRADE (RNS) — The Yugoslav government has promised $100,000 this year to cover a deficit in the budget of the Serbian Orthodox Church, informed sources here said.

This would be a considerable increase over the $60,000 in state aid received by the Church last year.

In addition, the government was expected to contribute to the Church's social insurance organization which provides pension payments to old priests and free medical treatment for those who are ill.

Under an agreement concluded between the Church and the government last year, the state pays half the cost of the social insurance scheme and the priests enrolled in the plan pay the balance.

Observers here commented that the promised budgetary aid for the Serbian Orthodox Church would probably depend on the solution of problem of the autonomous Macedonian Orthodox Church which was formed last year with government backing but which the Serbian Church has so far failed to recognize.

The question will come up particularly in May, when the Serbian Orthodox bishops have their annual conference for the discussion of all important Church questions.

At present there is no contact between the Serbian and Macedonian Churches despite the latter's attempts to effect a formal relationship.

GREEK ORTHODOX MONK PLANS MONASTERY IN UNITED STATES

MINNEAPOLIS (RNS) — An American who became a monk in a strict Greek Orthodox community in Greece hopes to start a monastery in the U. S.

One of 2,000 monks of five nationalities in monasteries on Mount Athos (Holy Mountain), brother Panteleimon told a group of Greek Orthodox youth here of his life as a monk.

The former John Metroploulos of Detroit, he said his community follows the rule of St. Sava, and that he spends an average of eight hours a day in prayer.

Describing the daily pattern of his life on Mount Athos, he said he gets up at midnight, chants through the night and after divine liturgy in the morning goes to work in shops or gardens or cares for the sick. He goes to bed at 7:30 or 8 p.m. after vespers.

Brother Panteleimon said he eats only one meal a day on Mondays, Wednesdays and Fridays, and two meals on the other days of the week. His diet is meatless.

Purpose of the fasting, vigilence and prayer, he said, was to "be in a state always in the presence of God."

The meeting at which he spoke was held in connection with a drive by Greek Orthodox Youth of America to raise $150,000 for a chapel on the grounds of Holy Cross Theological School at Brookline, Mass.

Archdiocesan Office

My Heartfelt Thanks To You

January 20, 1959.

To our most beloved Clergy,
Church Boards and sincere friends:

Greetings in the name of our Lord, and best wishes for a very Happy New Year full of health, peace and prosperity for all of you.

I am happy to write this letter from my home, after two weeks in the hospital. With the help of God and your sincere prayers, the minor operation I had to have, was very successful. It gave me complete relief from the most painful experience of my life. It was caused by a very bad rectum abscess that had to be removed. While in the hospital, a complete and thorough check-up proved that, thank the Lord, I am in perfect health. I must have a little rest now to regain the strength I have lost in the hospital. I need your continued prayers.

Words cannot explain my grateful thanks for the sincere love and devotion extended to me during the last two weeks by our beloved clergy and church organizations, and loyal friends. Over one thousand telegrams, letters, cards, and telephone messages were received from all over the country. Dozens of beautiful flowers and various gifts were sent by good friends expressing their love. Hundreds of beautiful cards were received from Sunday Schools' children and church SOYO's and ladies societies from every part of the Archdiocese. It would be impossible for me under the heavy pressure of my duties to write a special note to every one of these noble friends. I am sure they realize what I have in my heart for each one. May the good Lord bless them, and continue His Graces upon them and protect them from all manners of evil. As a token of my sincere thanks to you and to all of them, please read this letter in your church next Sunday extending to every one my blessings and heartiest thanks.

Trusting that this will find you in the best of health, and with all good wishes,

Yours in Christ,

METROPOLITAN ANTONY

BAPTISMS for December-January, 1959

By: Fr. Michael Buben, Geneva, N.Y.

ABBOTT, Donna Kay, July 30, 1958; Joseph Abbott & Cecil Howell; Joseph Abbott & Annabelle Baroody.

By: Fr. Joseph Chernushin, Greensburg, Pa.

ALBERT, Gregory Lamont, May 8, 1958; Alfred E. Albert & Bette Jean Ed; Richard Albert & Lida Ed.

HANNA, James Alexander; October 13, 1956; James Michael Hanna & Ruth Fahron; John Donald Hanna & Joanne Hanna.

By: Rev. Fr. John Chromiak, Allentown, Pa.

ASSAD, Michael John, October 11, 1958; Abraham Assad Jr., & Colette Yates; Zoltan J. Pukanecz & Rose Douvanis.

By: Rev. Fr. Alexander Curry, New Castle, Pa.

FARRIS, Timothy Ronald October 29, 1958; Charles Farris & Ruth Leisch; Robert David George & Barbara Davis.

By: Fr. S. Fairneny, Boston, Mass.

SHALLAH, Mary S., April 4, 1924; Michel Shallah & Victoria Mabardy; Wadiha Shallah.

By: Fr. V. George, Bridgeport, Conn.

BARBAR, Carol Ann, September 24, 1958; John Louis Barbar & Nassa Gramesty; Michael Louis Barbara & Mary Gramesty.

By: Rt. Rev. G. Ghannam, Cedar Rapids, Iowa

BRAMMER, Lynette Ellen, Aprli 12, 1958; James MacDanel Brammer & Helen Haddy; Mike G. Haddy & Gloria Mae Haddy.

By: V. Rev. Benjamin T. Hoffiz, Detroit, Mich.

MANSUR, Charlene Ann, July 7, 1957; Jack A. Mansour & Helen Abdelnour; Jacob S. Abdelnour & Katherine Abdelnour.

By: V. Rev. Eassa Kanavati, St. Paul, Minn.

ABLAN, Charlene Joyce, September 15, 1958; Charles J. Ablan & Joyce D. Corey; Mike A. Ablan & Regina Ablan.

By: Fr. Elias Karim, San Francisco, Calif.

PICKENS, William Allan Michael, November 6, 1958; Robert Pickens & Erleen Daher; Douglas James Daher & Joanne Carole O'Neil and Sharon Marie Daher.

By: Rt. Rev. Bsil Kazan, Toledo, Ohio

INNES, Melanie Salma, June 18, 1958; Stanley Innes & Evelyn Shamas; Abe Shamas & Anna Shamas.

By: V. Rev. N. Kobbs, Akron, Ohio

RIES, Linda Ann, November 24, 1958; Robert Alan Ries & Ann Walters; Carl Laughlin & Mary Lutz.

By: Fr. Ilyas Kurban, Boston, Mass.

BARBAR, Michele Ann, August 19, 1958; Thomas Barbar & Diana Hallal; Micheal J. Khoury & Lillian Hallal.

JABAILY, Peter Edward, March 21, 1958: Joseph Gabriel Jabaily & Marie A. Malouf; Charles Najam & Madeline Sabind.

KALIL, George, Jr., October 23, 1958; George Kalil & Helen Tawa; Fred Kalil & Margaret Hamaty.

By: Fr. Paul W. Moses, Boston, Mass.

ABDELNOUR, Michael George, October 2, 1958; James S. Abdelnour & Odette Shaker; Joseph Shaker & Marie Shaker.

DIKMAK, Lorraine Rose, August 6, 1958; Charley Dikmak & Adaele Maloof; Fred Dikmak & Wadia Boyko.

SAIDEH, George John Jr., July 14, 1958; George John Saider & Lois Harrison; William A. Daideh & Laurice Kurker.

By: Fr. Elias Nader, Brownsville, Pa.

NADER, Dianne, October 9, 1958; Mike Nader & Kaukab Khoury; Nick Kostandaros & Donna Nader.

By: Fr. Herbert Nahas, Wilkes-Barre, Pa.

AMORY, John George, November 11, 1958; John G. Amory & Catherine Leon; Jack Elias Leon & Louise Vlahovic.

CROSS, Norma Jean, September 28, 1958; Norman P. Cross & Janet Zagorski; Theodore Simon & Phyllis Cross.

SABA, Francis Mark, October 27, 1958; James E. Saba & Rosemarie Corcoran; Anthony Peters & Jean Saba.

By: Fr. Dositei Obradovich, Philadelphia, Pa.

HOBBS, Michael Doren, October 18, 1958; Ervin W. Hobbs & Minerva Joseph; Edward Joseph & Virginia Barham.

By: Fr. John Reinhold, Los Angeles, Calif.

DE GENERES, William James, October 14, 1958; William Warren De Generes & Jo Ann Khoury; Jack Khoury & Angelina Dill.

HADDAD, David John, July 22, 1958; William George Haddad & Mary Rose Attyah; Dr. Albert Attyah & Yvonne Attyah.

HAMWI, Odette Mary, September 20, 1958; Louis Elias Hamwi & Gloria Mary Stanbouly; Sam Hamwi & Lilly Hamwi.

NASSIF, Floyd Alexander, August 21, 1958; George Nassif III & Nadia Haddad; Sabin G. Nassif & Lorraine Nassif.

By: Fr. Paul W. Romely, Pittsburgh, Pa.

KHALIL, Bernadette Marie, November 7, 1958; Harry John Khalil & Patricia Cypher; William Khalil & Virginia Martha Lesante.

By: Fr. Thomas Ruffin, Worchester, Mass.

ATTELLA, Michael Jude, July 29, 1958; Arthur M. Attella & Marcia N. Hyder; Michael F. Hyder & Teresa Moore.

FORZLEY, Cynthia Marie, October 1, 1958; Dr. Edward Forzley & Dolores Vigliatura; Dr. George Kentros & Leonora Kentros.

HADDAD, Chrine Helen, August 5, 1958; Edward Nicholas Haddad & Marion Ann Aboody; Joseph Samra & Adele M. Haddad.

HADDAD, Michael Fredrick, September 26, 1958; Walter E. E. Haddad &Christine Buckley; Alfred Haddad & Rose Maljanen.

HADDAD, Russell Eli, November 15, 1958; Eli Russell Haddad & Lorraine Gagnon; Dahar Haddad.

MAHASSEL, Nancy Barbara, June 26, 1958; Albert Mahassel & Rachel Abdelmaseh; Rev. Michael Azkoul & Shirley Mahassel.

PETERS, Valli Catherine, September 20, 1958; Charles A. Peters & Catherine Burton; Elias Ziede & Gerda Gourgouras.

WOLOCHOWICZ, David William, June 5, 1958; William Wolochowiecz & Rose Mae Aboumrad; George Aboumrad & Josephine Safer.

By: Fr. Paul Russell, Sioux City, Iowa

RISK, Sheryl Anne, July 18, 1958; Robert Rick & Betty Peterson; Joseph Younes & Mary Abdouch.

By: Fr. Gabriel Salhany, Niagara Falls, N.Y.

ETEZADI, Eddie John, October 19, 1930; Bagher Etezadi & Aghdas Ameeri; Robert Mokhibar & Margarete Mokhibar.

By: Rt. Rev. Gabriel Samne, Canton, Ohio

ESBER, Bruce, June 12, 1958; Michael Esber & Barbara George; Nicholas George & Susan Esber.

HADDAD, Jeffrey James, August 2, 1958; Jack Haddad & Martha McMillen; Issa Michael & Adele Nasseff.

By: Fr. Louis A. Secabe, Albany, N.Y.

FATHERS, Harold George, January 19, 1958; Harold Fathers & Patricia Hems; Adeep Fathers & Margaret aFthers.

By: Fr. Michael Stott, South Glens Falls, N.Y.

GEORGE, Linda Mary, October 22, 1958; Nicholas George & Helen Moses; Casper George & Victoria Jacobs.

HOFFIS, Louis George Jr., September 20, 1958; Louis George Hoffis & Patricia Harrington; Abraham Hoffis & Shirley Stott.

ISAACS, James Joseph, October 28, 1958; Michael Jack Isaacs & E. Sophia Michaels; Abe Abraham & Karena Saleem.

By: Fr. Abraham Zain, Delray Beach, Fla.

FAYSAL, Sharon Ann, April 19, 1958; Samuel Michael Faysol & AdelineReil; Nassif Faysal & Anita Danho.

MARRIAGES for December-January, 1959

By: Rt. Rev. David Cassis, Ottawa, Canada

ZRAICK, Donald & Kathryn, Dec. 20, '58; Maurice Beauchamp & Mrs. Jennie Beauchamp.

By: V. Rev. Eassa Kanavti, St. Paul, Minn.

COURY, Gabriel Joseph & Lorraine Nazha Ablan, Jan. 4, '59; Gary G. Ablan & Mrs. Marcia Del Castillo.

By: Fr. Elias Karim, San Francisco, Calif.

ZARO, George Leo & Mary George Audi, Jan. 8, '59; Michael Hadd & Mrs. Rita Visich.

By: Fr. George Kazaka, Atlanta, Ga.

SOPHY, George R. & Fackya Mary Ayers, Aug. 31, '58; George Haddad & Miss Yvonne Jamhoor.

By: Fr. George Koury, Pawtucket, R.I.

KILSEY, Frederick Leo & Camelia Ann Dakake, Nov. 9, '58; George Kilsey & Irene Dakake.

OSBORN, William Franklin & Louise Mary Matook, Dec. 21, '58; James V. Reed & Evelyn McNeil.

By: V. Rev. George Massas, Oklahoma City, Okla.

COHLMIA, Bill E. & Nancy Lee Shdeed, Dec. 13, '58; Jim E. Cohlmia & Miss Sandra Shdeed.

By: Fr. James C. Meena, Los Angeles, Calif.

DOUMANI, George & Victoria Shammas, Jan. 10, '59; Charles Doumani & Mrs. Rose Shammas.

FARHAT, Annis Abraham & Jacklin T. Thomas, Dec. 31, '58; Mike George & Miss Georgette Hellal.

By: Fr. Paul W. Moses, Boston, Mass.

AITKEN, Robert S. & Louise A. Turk, Jan. 10, '59; Robert Cavanaugh & Georgette Cavanaugh.

By: Fr. George Nasser, Johnstown, Pa.

IRVIN, Bill C. & Mildred Salem, Jan. 11, '59; Walter Irvin & Jaon Rodkey.

By: Rt. Rev. Gabriel Samne, Canton, Ohio

MITCHELL, Thomas L. & Mildred L. Chisholm, Jan. 12, '59; George B. Mitchell & Mrs. Eunice M. Smith.

By: V. Rev. A. Shaker, Boston, Mass.

HAREY, Richard D. & Margaret T. Thomas, Dec. 14, '58; Albert Thomas & Mrs. Rose Holzworth.

By: Fr. Thomas Skaff, Cleveland, Ohio

FARRIS, Richard & Sylvia Michael, Dec. 11, '58; Robert Courey & Mrs. Eva Khury.

By: Fr. Michael Stott, So. Glens Falls, N.Y.

DEMAS, John George & Mary Julia Williams, Dec. 28, '58; James Coclanis & Mrs. Ruth Coclanis.

FUNERALS for December-January, 1959

By: Fr. Michael Buben, Geneva, N.Y.

LEO, Charles, Sr. (84), Jan. 14, '59; Wife, 2 sons & grandchildren.

PHILIPS, Sophie (57), Jan. 5, '59; Son & Daughter.

By: Fr. Joseph Chernushin, Greensburg, Pa.

BELUSCHOK, John (51), Nov. 28, '58; Dife, 2 sons and daughter.

By: Fr. G. R. George, Danbury, Conn.

GEORGE, Rose Bourjaily (69), Dec. 16, '58; Husband & daughter.

By: Fr. Nicholas Husson, El Paso, Texas

ABRAHAM, Norris Z. (96), Oct. 30, '58; Sons & daughters.

SOWN, Steven Michael (2 days), Nov. 14, '58; Parents.

By: Fr. Elias Karim, San Francisco, Calif.

AYOOB, Solomon W. (70), Dec. 29, '58; Wife, 2 sons & 3 daughters.

By: V. Rev. Nicholas Kobbs, Akron, Ohio

GUTSOW, Sam (77), Jan. 12, '59; Daughter.

By: Rt. Rev. J. Matthiesen, Wichita, Kan.

FAHA, Albert (79), Jan. 1, '59; Wife, 3 sons & 2 daughters.

By: Fr. Paul Moses, Boston, Mass.

EDDY, Anna Kardoos (63), Dec. 30, '58; Son & 2 daughters.

TAMOOSH, Towfe (73), Dec. 5, '58; Wife, 2 sons & 7 daughters.

ZELAWAY, Joseph E. (53), Oct. 22, '58; Wife, son & daughter.

By: V. Rev. Z. Nasr, Iron Mountain, Mich.

DIMITROFF, Mircho (70), Dec. 13, '58; Wife & 5 children.

By: Fr. Paul W. Romley, Pittsburgh, Pa.

SHAHEEN, Bertha Jude (61), Dec. 16, '58; Husband.

By: Fr. James Rottle, Austin, Texas

MECEY, Jake M. (73), Dec. 10, '58; Wife, 3 sons & daughter.

By: Fr. Thomas Ruffin, Worchester, Mass.

HADDAD, Assad Elias (69), Nov. 25, '58; Mother, brother & 2 sisters.

HADDAD, Warde Najemy, Dec. 7, '58; Son & 4 daughters.

By: Fr. Anthony Sakey, Flint, Mich.

TOUMA, Thomas (60), Dec. 13, '58; Wife & daughter.

By: Rt. Rev. G. Samne, Canton, Ohio

MBIAD, Mary (72), Jan. 10, '59; 3 Sons & 2 daughters.

By: Rt. Rev. M. Shaheen, Montreal, Canada

HABIB, Farallah (67), Nov. 21, '58; Wife, 2 sons & daughter.

KOURY, Marina (49), Nov. 30, '58; Husband & daughter.

LAWAND, Najeeb N. (67), Nov. 28, '58; Wife & 2 sons.

By: Fr. Theodore Ziton, Montreal, Canada

SHOOFEY, Nicholas (48), Dec. 23, '58; Sister, Wife & 3 children.

ORTHODOX BISHOPS TO VOTE ON CHURCH REFORMS

ATHENS (RNS) — Four important proposed reforms in the Orthodox Church in Greece will be voted on at a special assembly of the bishops here at the end of January. The sessions will last five days.

One of the suggested reforms calls for reducing the number of dioceses. Another would abolish the right of the Holy Synod to transfer bishops from one diocese to another.

Other proposals are to hold bishops' assemblies every year instead of triennially as at present, and to establish higher standards of qualification among those considered eligible for episcopal office.

LYON, MR. & MRS. S.
4850 ALLENDALE
OAKLAND, CALIF.

THE WORD, Editorial Office
239 85th St., Brooklyn 9, N. Y.
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I Am an Eastern Orthodox Priest

(Syrian Antiochian Archdiocese)

My name is Rev. Father Elias G. Karim. Since my ordination to the sacred Priesthood in 1952, I have been the priest of the St. Nicholas (Syrian) Orthodox Parish in San Francisco, California, and the Overseer of the entire San Francisco Bay Area, as well as the official missionary to the remote areas of Northern California and Portland, Oregon. I am firmly convinced that there is a great future for good young men in the Orthodox Priesthood.

- Maybe you have become bewildered with the materialism of the world. Maybe you too have felt the great need for devoted Orthodox clergy, as well as laity, in the vast number of remote areas in the United States, Canada, and Mexico. Maybe you too have felt that tug at the heart to follow in the footsteps of the Apostles and Saints.
- The man who enters a religious institution to be a deacon or priest in the Orthodox Church has somehow, through the marvelous grace of God, caught a glimpse into the mystery of God's love for mankind, and has fallen in love with the beauty and the wonder of it.
- Certainly, the Orthodox Priesthood means sacrifice. But American youth is not afraid of sacrifice. I know. If good young men have an ideal, they will rise above self, follow the challenge and not count on costs.
- Remember, there is a choice in Orthodox Priesthood. You can choose to be married or you can remain celibate. You do not have to make this decision until you are prepared and ready to be ordained. (If you choose to be married, you must, of course, be married before ordination, not after.) I am married. My Khouria and I are the parents of four boys.

HERE THEN, IS A CHALLENGE:

Why not become a candidate for the Priesthood in the Orthodox Church?

Any young man who has completed his high school and college training, and has the God-given ability to live a dedicated life in the Priesthood, plus a desire for the religious missionary life as an Orthodox Priest is welcome.

For complete information, write to:

SYRIAN ORTHODOX ARCHDIOCESE
239 - 85th Street, Brooklyn 9, New York
or
ST. VLADIMIR'S ORTHODOX THEOLOGICAL SEMINARY AND ACADEMY
537 W. 121st St., New York 27, N.Y.

THE ECUMENICAL PATRIARCH

(Continued from page 6)

dence and rare administrative ability. He has consecrated his life to the service of God and His Holy Church. A deeply religious man, prayerfulness is the most marked feature of his life. His Holiness believes wholeheartedly and prays earnestly in his private Chapel of St. Andrew in the patriarchal apartments. He has a fervent faith in God, and by virtue of this divine gift he prays that he may be worthy to serve Him in the cause of world peace.

Humble, modest, hard-working, His Holiness, labors long hours in the cause of peace and in keeping up with the affairs of his polyglot See (he speaks Greek, Turkish, English, French, Russian and Spanish), sleeping and eating little, making himself accessible to almost anyone who wants to see him, as many Goyans will attest to in their annual pilgrimage to the Phanar. He maintains close contact with his old friends in the United States, among them former President Harry Truman. Even his sharpest critics acknowledge that his political sense and pacific policy has accomplished much for Greek-Turkish relations despite the 1955 riot. Says one of them: "Athenagoras is not essentially an ecclesiast or a scholar. He is a religio-politician. But I must admit that he is a man of great vision."

Perhaps neither political know-how nor vision is enough to account for the power and popularity of His Holiness. When he drives through the tortuous streets of old Constantinople in the black Cadillac presented to him by America's film magnate Spyros Skouras, policemen all along his route come to salute.